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A
GRAMMAR
OF THE
HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,
PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST-INDIA COMPANY'S
MILITARY SEMINARY.

سُخَن کی طلبگار ہیں عقلمند "سُخَن سی ہی نامِ نیکویاں بلند"
سُخَن کی کریم قدر مردانِ کار "سُخَن نام اُن کا رکھی ہر قرار"

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TRADING TO THE EAST-INDIES :

THE THIRD EDITION OF

THIS GRAMMAR,

PUBLISHED UNDER THEIR PATRONAGE,

IS,

WITH GREAT DEFERENCE AND RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR.

London, 1st June 1826.

ADVERTISEMENT.

THE chief aim in this work is to exhibit the outlines of Hindustani grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. The rules of Prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general: and, the chapter on Syntax is limited generally to such peculiarities, as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are

noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *faḥa* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-majḥūl* and the *yā-i-majḥūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too; the letters ت and ط are here marked thus ت, ط, ژ, پ when used to represent the Indian ट ठ ड ढ; though, it may be noticed that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ى written over these letters. The round form of the letter ط is, also, here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as ط khā for खा: but, the long form is distinctively used in other cases; so ط kahā for कहा. And, for the guidance of learners in

the pronunciation, the ^{نُونٌ} or nasal *nūn*, is when final, in the body of this work, distinguished by an additional point superscribed; as ^{نُونٌ}: in the most common practice, however, of the people of India, which is generally followed in the Appendix, it is denoted by ^{نُونٌ} simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters: but, the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ع: and the Sanskrit *visarga* (:) or the final, called هَائِي مُخَفَّفِي is not noticed in the Roman characters; it being almost imperceptibly if at all sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferiour moment:

so that the learner may at discretion commit to memory the first part only, or the whole.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal verbs ; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of writing in both the Persian and Nagari characters are wholly due ; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

In this impression several additional remarks, which experience in teaching and further acquaintance with the language point out as likely to be useful to

learners, have been inserted; yet, through the use of a more convenient type, as well as by reason of making a few slight alterations in the work, the size of the volume has not been enlarged: and if, as is hoped, by the additions and alterations now introduced, the study of Hindustani be rendered still somewhat more easy, the object sought in making them will have been attained.

CORRECTIONS.

Page 12, line 1, for *waw-i-maj'hul* read *wāw-i-maj'hul*

— 25, — 9, for	بندی کی	—	بندی کی
— 33, — 21, for	گیا رھوان	—	گیا رھوان
— 36, — 10, for	میری	—	میری
— 51, — 2, for	مین	—	مین
— 56, — 8, for	<i>contract</i>	—	<i>contact</i>
— 70, — 14, for	حضرت	—	حضرت
— 80, — 10, for	جا کرک	—	جا کرک
— 138, — 7, for	عاریبی	—	عاریبی
— 169, — 4, for	چنگھاڑ	—	چنگھاڑ
— 171, — 5, for	چھینہ	—	چھینہ
— —, — 9, for	خرید	—	خرید
— 176, — 16, for	سندھ	—	سیندھ

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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more

peculiarly applied to poetick compositions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the Hindavī, formerly prevalent in the extensive empire, of which Canoj was the capital;* or, the existing dialect of the district of *Brāj*, called *Brāj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern Hindūstānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākṛit Languages, in the seventh volume of the Asiatick Researches.

PERSIAN ALPHABET.*

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>ṣwād</i>	ص	<i>s</i>
بِي <i>be</i>	ب	<i>b</i>	زَوَاد <i>zawād</i>	ض	<i>z</i>
پِي <i>pe</i>	پ	<i>p</i>	طَوِي <i>ṭoe</i>	ط	<i>ṭ</i>
تِي <i>te</i>	ت	<i>t</i>	ظَوِي <i>zoe</i>	ظ	<i>z</i>
ثِي <i>ṭe</i>	ث	<i>ṭ</i>	عَيْن <i>ain</i>	ع	<i>ā, ā, i, u, ṭc.</i>
جِيم <i>jīm</i>	ج	<i>j</i>	غَيْن <i>ghain</i>	غ	<i>gh</i>
چِي <i>che</i>	چ	<i>ch</i>	فِي <i>fe</i>	ف	<i>f</i>
حِي <i>he†</i>	ح	<i>h</i>	كَاف <i>kāf</i>	ك	<i>k</i>
خِي <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ک	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گَف <i>gāf</i>	گ	<i>g</i>
ذَال <i>zāl</i>	ذ	<i>z</i>	لَام <i>lām</i>	ل	<i>l</i>
رِي <i>re</i>	ر	<i>r</i>	مِيم <i>mīm</i>	م	<i>m</i>
زِي <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
ژِي <i>zhe</i>	ژ	<i>zh</i>	وَاد <i>wāo</i>	و	<i>w, v, ū, o, au, ṭc.</i>
سِين <i>sīn</i>	س	<i>s</i>	هِي <i>he†</i>	ه	<i>h</i>
شِين <i>shīn</i>	ش	<i>sh</i>	يِي <i>ye</i>	ي	<i>y, ī, e, ai, ṭc.</i>

* The characters of this alphabet are read from right to left.

† Called by way of discrimination حَافِ حُطِّي (*hā-i-hutṭī*) as the other

‡ He is termed هَافِ هَوَوَز (*hā-i-hawwaz*) or هَافِ مَدَوَوَز (*hā-i-mudawwaz*).

The short vowels and other orthographical signs are,

- زَبر (zabar) or فَتْحَة (fat'ḥa), denoted by *a*.
- زیر (zer) or کَسْر (kasr) or کَسْرَة (kasra), denoted by *i*.
- پیش (pesh) or زَمْ (zamm) or زَمَّة (zamma), denoted by *u*.
- هَمْزَة (hamza) which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them: so, in اَب (ab) the first letter is rightly termed *hamza*; but, in بَ (bā) the second is *alif*.
- or جَزْم (jazm), which shews that the subscribed letter is سَاكِن (sākin) *quiescent*, that is, having no vowel to be sounded after it.
- مَدَّة (madda) or مَدّ (madd), which placed over ا (alif) called then اَلِیْف مَمْدُوْدَة (alif-i-mamdūda) extends its sound; *hamza* and *alif* being in such cases united: so in آب (āb) *water*.
- تَشْدِید (tashdūd), which shews that the letter underneath must be pronounced double: so, in سَمَّاء (sunnā) *to hear*.
- وَسْل (wasl), which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation; as اَخِرَ الْأَمْرِ (ākhiru-l-amr) *the end of the affair*: and, the ل (lām) is converted in sound to the next following letter, if this

be ن ل ط ا ح م ش س ز ر ذ د ت which then takes *tashdīd*, and is pronounced as double ; so, عَٰمَّ النَّاسِ (*ʿammū-n-nās*) *the common people*.

To these may be added the Arabic تَنْوِين (*tanwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha* ; so, خُصُوصٌ (*khuṣūṣun*) خُصُوصِي (*khuṣūṣīn*) خُصُوصًا (*khuṣūṣān*) *particularity, particularly*: the vowel in

* Of the terms here used, زیر and پیش are Persian words, the rest are Arabic. زیر *above* and زیر *under* are given as names to the vowels from their respective positions : پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth : فَتْحَةٌ *opening*, because the vowel is pronounced with the mouth open : كَسْرٌ *breaking*, because the voice is broken, as it were, in the enunciation : ضَمٌّ or ضَمَّة *contraction*, from the manner in which the lips are drawn together : هَمْزٌ *compression*, as it is uttered with a slight compression of the throat : جَزْمٌ *amputation*, because the letter over which it is placed is severed from the following in pronunciation : مَدٌّ or مَدَّة *extension*, because it prolongs the enunciation of a letter : تَشْدِيدٌ *corroboration*, as it doubles the power of a letter : وُجُلٌ *conjunction*, from its joining together words : تَنْوِينٌ *nūnation*, or addition of the sound of the letter ن (*nūn*).

such cases taking after it the sound of ن (nūn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other ; the *dāmans* or final curves of many, and the appendant line of the *mīm*, being omitted before a subsequent letter in the same word : the characters ذ ز ر ج and , however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand ; and the usual compounds ک (kā), گ (gā), ل or ل (lā), and ه (hā), might arrest the progress of the learner, were they not here submitted to his observation.

The Arabic names of the letters, as well as the Arabic or Persian letters and descriptions of various combinations of letters, which are adopted to represent peculiar elementary sounds in Hindustani, &c. will be given in the Appendix.

THE DEVANĀGARĪ ALPHABET.*

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ṛi*, ॠ *ṛī*;†
 ॡ *ṛi*,‡ लृ *lṛī*;‡ ए *e*, ऐ *ai*; ओ *o*, औ *au*;
 • *ṇ*, *n* or *m*; : *ah* (final *h* silent) or *a*.

CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .†
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> .†
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> ,‡	ढ <i>ḍha</i> ;‡	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> ,§	ष <i>ṣha</i> ,§	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> .§

* Read from left to right.

† These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied.

‡ उ and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip of the tongue to the palate; and, to denote this variation, a point may be subscribed, as उ̣ *ṛa*, ढ̣ *ṛha*.

§ श has properly the power of *s* uttered by applying the tip of the tongue to the forepart of the palate; but, it is also generally adopted to represent the Arabic ش (*shin*): ष is sometimes sounded as *kṣha*: and क्ष as *chṣha*.

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

१ *ē* ; २ *i*, ३ *ī* ; ४ *u*, ५ *ū* ; ६ *ri*, ७ *rī* ; * ८ *lri*, * ९ *lrī* ;
१० *e*, ११ *ai* ; १२ *o*, १३ *au*.

Though, in repeating the alphabet, it is usual to say *a, ā, i, ī, &c. ka, kha, ga, gha, &c.* simply, as noted above; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each : so, अकार (*akār*) the letter अ, ककार (*kakār*) the letter क; but ' the mark for a silent nasal is called अनुस्वारः (*anuswāra*), as : (final *h* silent) is termed विसर्गः (*visarga*).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋकृ ॠकृ लृकु
aka . ākā . iki . ikī . uku . ūkū . ṛikṛi . ṛīkṛī . ḷikḷri
लृकु एके ऐके ओको औको
ḷikḷrī . eke . aikai . oko . aukau.

The vowel अ is never written, except at the beginning of a word ; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a

* See note † in the preceding page.

mark of elision subscribed, as at the end of दिग् (*dig*) *region*. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, क्ल *kl*, द्ध *ddh*, त्स्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined, as क्य *kky*: and, in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ *jny*, क्ष *ksh*: and, the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ^ॠ as र्क *rk*, र्ग *rg*; and this letter is in grammars generally called रेफ (*reph* or *repha*)*.

To denote such Arabic or Persian letters as have no

* The most usual compounds of the consonants, in the Devanāgarī characters, are given on the plates subjoined to the work.

exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases to shew the extraordinary use made of them: thus,

स	for	ث	त	for	ط
ह	—	ع	झ	—	ظ
ख	—	ح	ञ	—	ع
ज	—	ذ	ग	—	غ
ञ	—	ز	फ	—	ف
ञ	—	ر	क	—	ق
स	—	ص	!	(final)	ي (alif-i-makṣūra)
ञ	—	ض	न	for	’ (tanwīn)

In certain European works, however, the following characters have been preferred to some of those before given,

वसुयहयचकककजयवजुरेसैस

for ث ب ع ح ز د ذ ط و ک ظ ژ ز ن د ع ج ه ب
but such distinctions are not usual in the manuscripts of the natives.

A single stroke thus ॥ is used at the end of a hemistick, and a double one thus ॥ at the end of a distich, as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

ا a. According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* ('); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ ā, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

إ i, as *i* in *fin*, being the power of the vowel *kasr* (.) merely in the Arabic character.

ئ ē, as *ee* in *peer*; being the last doubled in sound.

و u, like *oo* in *wool*; or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (') simply.

و̄ ū, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

آ e, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

آ ai, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

ا *o*, as *o* in *bone*; being the power of *waw-i-maj'hul*, so termed because unknown in Arabic; and, though of frequent occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

ا *au*, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fat'ha* and *wāw* *quiescent*.

ب *b*, as the English *b*.

پ *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ *p*, as the English *p*.

ف *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت *t*, as in *tube* nearly; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

ث *th*, like the last, sensibly aspirated, yet closely as one individual letter.

ط *t*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *t* and the *d* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms; whilst the ط (*t*) and د (*d*) are prolated with the point of the tongue on the roots of the front upper teeth.

- ३ ठ *th*, as *t* with an aspiration, sensibly but closely expressed as one letter.
- ८ स *s*, as *s* in *sin* by the Indians; but, by the Arabs more like *th* in *this*.
- ८ ज *j*, as *j* in *judge*.
- ५ घ *jh*, as *j* with an aspiration sensibly uttered together.
- ८ च *ch*, as *ch* in *church*.
- ५ छ *chh*, as *ch* with an aspiration sensibly expressed together.
- ५ ञ *chh*, as the last described.
- ८ ह *h*, as *h* forcibly expressed.
- ८ ख *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.
- ५ द *d*, as *d* in *dear* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.
- ५ ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.
- ३ ड *ḍ*, as *d* in *dull* nearly; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue on the palate: see under ८ ट *t*.
- ५ ढ *ḍh*, as *ḍ* with an aspiration sensibly uttered together.

ज ङ *z*, like *z* in *zeal* by the Indians; but, by the Arabs, as *dh*.

र *r*, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

रि *ri*, as *ri* in the English word *river*.

रि *ri*, as the last prolonged in sound.

र ङ *r*, as *r* pronounced with the point of the tongue reverted on the palate, like as in uttering र or ङ.

र ह *rh*, as the last, aspirated.

ज *z*, as *z* in *zeal*.

ज ङ *zh*, as *s* in the English word *pleasure*: or, as the French *j* in *jour*, &c.

स *s*, as *s* in *sin*.

श *sh*, as *sh* in *shine*.

स ङ *s*, as *s* in *sin* by the Indians.

स ङ *z*, as *z* in *zeal* by the Indians.

त *t*, as *t* in *tub* nearly by the Indians.

त ङ *z*, as *z* in *zeal* by the Indians.

अ *a*, this letter, with the Arabs, is a guttural consonant of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and, the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for अ, अ may be adopted; for ए, आ;

for ع, ھ; for عي, ھي; for عي, ھي; for ع, ھ; for ع, ھ; for ع, ھ; for ع, ھ.

ξ ᾱ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف ٲٲ f , as f in fin .

ज क *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

क k, as k in king.

५ ख *kh*, as *k* with an aspiration sensibly expressed.

५ ष kh , as the last described.

ग g, as g in give.

घ *gh*, as *g* with an aspiration sensibly expressed.

ज ल l, as the English l.

५ म *m*, as the English *m*.

८ न *n*, as the English *n*.

or ṇ , a nasal sound merely, like that of the French

* In the Roman characters, following the practice of Meninsky, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and, when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَزَلٌ *ahz*, مَعٌ *mu*.

in *sans*, *bon* : but, by the Nāgarī character any nasal, when silent, may be represented.

ون or ن ڤ *n* or *ng*, like the nasal last noted ; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes ; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

ون or ن ڤ *n* or *ny*, uttered nearly as the last preceding ; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open : something like *gn* in the French *digne*.

ون or ن ڤ *n*, as *n* sounded with the point of the tongue reverted to the palate.

, ڤ *v* or *w*, as *v* or *w* in English ; or rather a sound between them : in the Arabic characters, however, this letter subsequent to *faḥa*, becomes *au* ; to *zamm*, *ū* ; and, when *maj'hūl*, it is sounded *o*, as before noticed. But, in some Persian words, (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (') only being imparted by it ; as, خواب (*khāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called *وایر معذوله* (*wāi-i-ma'dūla*) *the passed by wāo* ; and, may in the

Nāgarī characters, if the , is actually written, be distinguished by a point underneath, as well as in the Roman, so व ष or य.

ह h, as h in the English *horse, house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed *هائي مخفی* (*hā-i-mukhtaḥfī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*

य y, as y in the English *yoke, your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ḥa*, ai; if *kasr*, ī; and, if it is *maj'hūl*, it is sounded e, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ḥa*, it is then called *إلِف مَقْصُورَة* (*alif-i-maqṣūra*) *abbreviated or restricted alif*; and, being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus, I a, and sounded as these letters; so *تَعَالَى* (*tācālā*); but when joined in pronunciation to a following word, it has the power of *fat'ḥa* only, as, *عَلَى السَّابِحِ* (*āla-s-sabīḥ*). In certain Arabic active participles, as

* At the end of certain Arabic words, this letter may be found written with two points above it, when it takes the sound of ت; so, in *خُلَافَة* *الهند* (*kḥulāṭatu-l-hind*).

well as in some Persian words, too, the letter و immediately following an *alif* takes, like the *hamza-i-mu-laiqana* to be noticed in the Appendix, the sound of ا or *kasr* only ; so, in كَايِل (*kā'il*) and in اَزْمَايِش (*āzmā'ish*).

$\left. \begin{array}{l} \text{अन } a_n, \\ \text{इन } i_n, \\ \text{उन } u_n, \end{array} \right\} \begin{array}{l} \text{as the respective vowels with the sound of } \text{و} \\ \text{(न) superadded.} \end{array}$

We may further remark that, in certain Arabic words, ا (*alif*) is sounded though not written ; and, in some instances, it is represented by another letter ; but, in such cases, the actual sound had best be attended to in the Nūgarī and Roman characters : so, الله *allāh* *god*, سَلَات *sulāt* *prayer*.

CHAPTER III.

On the Noun.

1. The Arabic term اسم *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles* : for Europeans, however, the divisions and terms of grammar, to which they are accustomed, may prove most convenient, and will there-

fore be here generally adopted ; but, the grammatical terms, borrowed from the Arabic and applied by the people of India to the dialect here treated of, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive* ; but, on the contrary, such as spring from verbs or other nouns may be termed *derivative*. A noun substantive is the name of a thing whether real or imaginary : an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus *گھوڑا* *a horse*, is a primitive noun substantive, and *اچھا* *good*, an adjective of the same description ; but *بولی* *speech* is derivative from *بول* *speaking*, as *ہندی* *Indian* is from *ہند* *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied ; as, *جورو* *a wife*, *خضم* *a husband* : in others, the finals *ا* (*a*) *آ* (*ā*) *آن* (*ān*) frequently denote masculines ; as *این* (*īn*) *ت* (*t*) *ش* (*sh*) *ن* (*n*) do feminines : but, most pure Sanskrit and Arabic nouns ending in *آ* (*ā*), and some of the latter tongue terminating in *ا* (*a*) are feminine. As to the letters of the Persian alphabet, the names of *ب پ ت ث ج ح د ذ ر ز ط ظ ف و ی* are feminine,

and those of the rest are masculine. Arabic verbal nouns of the form تَعِيل are perhaps all feminine, except تَعِيْلُ fleeing to God for protection, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani; and, practice in the language must be appealed to as the only sure guide: for, though بَانِي water, مَحِي clarified butter, نَحِي curdled milk, حَي life, مَوِي a pearl, are perhaps the only words terminating in ي which are masculine, unless by nature; yet many ending in ت (t) ش (sh) or ن (n) are of that gender and consequently exceptions to the foregoing remarks. نَوِي a human being, اَسَلِي a client, خِدْمَتْگار and نوکر and آئِي a servant, کافر an infidel, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فِکْر care, جان life, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if آ (a) آ (ā) یا (yā) آ (ān) or اِن (in); as يَان (yān) or اِي (ī), to اِي (ī) اِيْن (īn) اِن (an) or اِن (in); as شَهْزَادِي a princess, from شَهْزَادَة a prince; بِيْجِي a daughter, from بِيْجِي a son; بَرَايِي from بَرَايَا foreign; دَسْوِيْن from دَسْوَان tenth; بَايِيْن from بَايَان left (not right); دُھوِيْن a washerwoman, from دُھوِيْن a washerman; دُھِيْن a bride, from دُھُوْا a bridegroom: and, if the last letter is any other vowel, or a consonant, the fe-

minine is generally formed by the addition of the above-mentioned terminations, or of \bar{a} (ā) \bar{n} (nē) $\bar{ā}$ (ānī) \bar{y} (yan) or $\bar{ā}$ (āyan); so \bar{h} \bar{r} \bar{y} a doe, from \bar{h} \bar{r} a deer; \bar{n} $\bar{ā}$ \bar{k} the female of a \bar{n} $\bar{ā}$ \bar{k} leader; \bar{m} \bar{r} \bar{y} a peahen, from \bar{m} \bar{r} a peacock; \bar{m} \bar{h} \bar{r} \bar{y} from \bar{m} \bar{h} \bar{r} a sweeper; \bar{n} \bar{y} $\bar{ā}$ the wife of a \bar{n} \bar{y} $\bar{ā}$ shopkeeper; \bar{r} \bar{r} \bar{y} the wife of a \bar{r} \bar{r} \bar{y} religious preceptor. With Persian words, however, \bar{n} \bar{r} is generally used to distinguish the male, and \bar{m} $\bar{ā}$ the female; as, \bar{m} $\bar{ā}$ \bar{r} a tiger, \bar{m} $\bar{ā}$ \bar{r} a tigress; \bar{n} \bar{r} \bar{g} a bull, \bar{m} $\bar{ā}$ \bar{r} a cow: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining $\bar{ā}$ (a) to the masculines; so \bar{m} $\bar{ā}$ \bar{k} a queen, from \bar{m} $\bar{ā}$ \bar{k} a king.

5. In number, most nouns may be either singular or plural. The termination $\bar{ā}$ (a) or $\bar{ā}$ (ā) of masculines in the nominative singular becomes $\bar{ā}$ (e) in the same case of the plural; except the words \bar{h} \bar{d} $\bar{ā}$ God, $\bar{ā}$ \bar{m} \bar{r} a noble or nobles, \bar{k} \bar{y} $\bar{ā}$ a poet, \bar{m} $\bar{ā}$ a doctor, \bar{r} $\bar{ā}$ \bar{j} $\bar{ā}$ * a prince, $\bar{ā}$ \bar{m} $\bar{ā}$ master, $\bar{ā}$ \bar{b} $\bar{ā}$ father, $\bar{ā}$ \bar{p} $\bar{ā}$ father, $\bar{ā}$ \bar{m} \bar{r} \bar{z} $\bar{ā}$ a prince, $\bar{ā}$ \bar{s} $\bar{ō}$ \bar{d} melancholy, $\bar{ā}$ \bar{g} \bar{d} a beggar, $\bar{ā}$ \bar{p} \bar{y} $\bar{ā}$ a leader, $\bar{ā}$ \bar{m} \bar{v} $\bar{ā}$ pure, $\bar{ā}$ \bar{l} $\bar{ā}$ \bar{b} $\bar{ā}$ liberal, $\bar{ā}$ \bar{w} $\bar{ā}$ wise, $\bar{ā}$ \bar{p} \bar{d} $\bar{ā}$ produced, $\bar{ā}$ \bar{s} $\bar{ū}$ \bar{b} $\bar{ā}$ sublime, $\bar{ā}$ $\bar{ā}$ \bar{s} \bar{k} $\bar{ā}$ evident, $\bar{ā}$ \bar{r} \bar{s} $\bar{ā}$ disgraced, $\bar{ā}$ \bar{m} \bar{h} $\bar{ā}$ prepared, which, with a very few more, chiefly proper names or adjectives, ending in $\bar{ā}$ (ā), as well as masculine nouns of all other terminations, are

* This word is sometimes inflected; as, \bar{r} $\bar{ā}$ \bar{j} $\bar{ā}$ or \bar{r} $\bar{ā}$ \bar{j} $\bar{ā}$ or \bar{r} $\bar{ā}$ \bar{j} $\bar{ā}$.

the same in the nominatives of both numbers. Feminine nouns, whose singular termination is اِی (ī), assume اَن (ān) for the nominative plural; and, to other feminines اِین (en) is added for the same purpose. So, پیالہ *cups*, from پیا; لڑکے *boys*, from لڑکا; لڑکیاں *girls*, from لڑکی; کتابیں *books*, from کتاب.*

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of اَن + (ān) ہا (hā) or جات (jāt) to the singular; as, ساتی سالیاں *cupbearers*, from ساتی *years*, from سال; موبجات *provinces*, from موبہ. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like موجدات *beings*, from موجدہ; اخبار *news*, from خبر; عناصر *elements*, from عنصر; علماء *the learned*, from عالم; خطوط *letters*, from خط; انبیاء *prophets*, from نبی; and, sometimes the Indian

* If the singular ends in *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بھین *traders*, from بھین; بھون *eyebrows*, from بھون.

† Words ending in ز called مَغَطَّی change that letter to گ (gāf) before this plural termination; as, ماندگان (*māndaḡān*) from ماندہ (*mānda*) *tired, left*.

affix ارن (*an*) is superadded to these plurals of the Arabs ; as, احكامون instead of احكام, from حُكْم *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in ا (*a*) آ (*ā*) or آن (*ān*), generally convert those finals to اي (*e*) اي (*e*) or اين (*en*) respectively, in the singular ; and, if ي immediately precedes a final ا the former is usually dropped in the inflection : but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix ارن (*an*),* except the vocative, in which it is usually ار (*o*) : and, before these terminations, masculine nouns that have converted ا (*a*) or آ (*ā*) to اي (*e*), as well as all feminines, drop the nominative sign اي (*e*) آن (*ān*) or اين (*en*), but other masculines remain entire. So بندي کا *the slave's* from بندہ کر, *to the horse*, گھڑی کر, *of another*, ہر اي from ہر اي, *from the fifth*, پانچويں سي, *to the left*, بائیں, *for the sake of God*, خداي واسطي, *on account of the prince*, راجاي ليئي, *in the* گھر مين

* In the Braj dialect, however, ن or پ is added for this purpose ; as, دين کي ديون *God of gods* ; نين تين *from the eyes* ; and, in Hindustani, such a word as پاو (*pāw*) *a foot* becomes پانون (*pānon*), &c.

of the genitive;* and, in the common construction of the language, this noun immediately follows the postposition: thus, before a masculine nominative singular *کا* (*kā*) is used, as *بندی کا گھوڑا* *the slave's horse*; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, *کی* (*ke*), as *بندی کی گھوڑی کو* *to the slave's horse*, *بندی کی گھوڑی* *the slave's horses*, or *بندی کی گھوڑوں کو* *to the slave's horses*; and, before a feminine noun in every case and number, *کی* (*kī*) is adopted, so *بندی کی گھوڑی* *the slave's mare*, or *بندی کی گھوڑیاں* *the slave's mares*.

¶ The rest of the postpositions admit not of change, and are used as *راجا کی تین* or *راجا کو* *to the prince or the prince*; *شہزادی سی* *from the prince*; *دروازی پر* *at the door*; *گھر میں* *in the house*; *اُس عرصے میں* *in that space of time*. But besides the postpositions above mentioned, there are many words adapted to a similar purpose; and, as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, *کی* (*ke*) or *کی* (*kī*) before them,

* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

though in some instances *کي* (*ke*) may be at times omitted ; as *در اُڀر* or *در کي اُڀر* *at the door*, *اُس کي پاس* or *اُس پاس* *near him*, *گهوڙي آکي* or *گهوڙي کي آکي* *before the horse* : and, two or more of the simple postpositions even do not unfrequently occur together ; so, *اُس کي تين*, *گهوڙي پر سي* *from on the horse*, *اُس کي تين*, *گهر مين مي* *from within the house*.

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs *اي* (*ai*) *هي* (*e*) *اڻي* (*ay*) *اڻي* (*ay*) *يا* (*yā*) or *اري* (*are*) before the noun in its inflected state, if singular and capable of inflection ; but the usual termination of this case in the plural is *او* (*o*) as before noticed : it may likewise be expressed by *هوت* (*hot*) *ري* (*re*) or *بي* (*be*) subjoined to the noun ; but *اري* (*are*) becomes *اري* (*arī*) and *ري* (*re*) becomes *ري* (*rī*) if used with a feminine : these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and *بي* (*be*) as well as *اڻي* (*ay*) are perhaps always so applied. Thus, *بيٽا* or *اڻي بيٽي* *O son !* *هي سڻهي* *O friend !* *هوللا اري* *holla servant !* *اري رڻڻي* *O woman !* or *يارو* *O friends !**

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar

* In poetry, after the manner of the Persians, the vocative is often formed by affixing *آ* (*ā*) ; as, *دل آ* *O heart !* *ساقيا* *O cupbearer !*

to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *iz̄fat* may be used; and, it is denoted, if actually written, after a consonant by *ر* (*zer* or *kasr*) as in pronunciation it takes the sound of that vowel; subsequent, however, to words ending in *ه* (*he*) silent, called *hā-i-mukhtafī*, or in *ی* (*ye*), it is generally signified by *َ* (*hamza*); but, when *ا* (*alif*) or *و* (*wāo*) precedes, *ی* (*ye*) must be employed; so, *مُشیرِ خانی شاه* *privy counsellor of the king*, *بندِ خدا* *servant of God*, *هوای خوب* *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article *ال* and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood; as, *طالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *اللّٰهُ اَرْحَمٰن* *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *کی* (*ke*) and inflect the subsequent noun, if it is capable of inflection; as, *بعدِ چند روزِ کی* *after some days*, *فی اَلْقَوْرِ* *in the instant*, *بِاَللّٰهِ* *by God*, *بر عکسِ* *on the contrary*: and, *iz̄fat* may precede the noun though *کی* follow, or it may be omitted, or even both the genitive signs may be dropped; as, *بغیرِ مَری*

بغير از کھائي *without a patron*, بِدُونِ خُدا or بِدُونِ خُدا *besides God*, *without eating*.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the حالِ ندا or vocative be excepted, but two variations from the nominative, calling the latter فاعِل (*actor*), the genitive اِصانت (*relation*), and the dative, accusative, and ablative مفعول (*acted, or acted upon*); yet, to conform to the practice of Europeans, the declension of substantives may be exhibited as with دانہ *a grain*, a masculine ending in اَ (*a*); thus,

Singular.		Plural.	
N.	دانہ <i>a grain</i> .	N.	دائي <i>grains</i> .
G.	دائي کا کي کي <i>of a grain</i> .	G.	دائون کا کي کي <i>of grains</i> .
D.	دائي کو <i>to a grain</i> .	D.	دائون کو <i>to grains</i> .
Ac.	دائي کو <i>a grain</i> .	Ac.	دائون کو <i>grains</i> .
V.	اَي دائي <i>O grain!</i>	V.	اَي دائو <i>O grains!</i>
Ab.	دائي سي <i>from a grain</i> .	Ab.	دائون سي <i>from grains</i> .

Or as بیٹا *a son*, ending in اَ (*ā*) subject to inflection, and of the masculine gender; thus,

N.	بیٹا <i>a son</i> .	N.	بیٹي <i>sons</i> .
G.	بیٹي کا کي کي <i>of a son</i> .	G.	بیٹون کا کي کي <i>of sons</i> .
D.	بیٹي کو <i>to a son</i> .	D.	بیٹون کو <i>to sons</i> .
Ac.	بیٹي کو <i>a son</i> .	Ac.	بیٹون کو <i>sons</i> .

Singular.	Plural.
V. اَی بیٹی <i>O son!</i>	V. اَی بیٹوں <i>O sons!</i>
Ab. سے بیٹی <i>from a son.</i>	Ab. سے بیٹوں <i>from sons.</i>

In like manner, nouns ending in آن (e'), that is *alif-i-mamduda* and *nun-i-ghunna*, change that termination to این (en) in the inflection of the singular and in the nominative plural, as تَنَوان from تَنَوَان *tenth*; or, sometimes to ای (e), as بَیَی from بَیَان *a trader*: and they may convert it to اون (on) and او (o), if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ (ā) unchangeable and of the masculine gender; thus,

N. دانا <i>a sage.</i>	N. دانا <i>sages.</i>
G. دانا کا کی <i>of a sage.</i>	G. داناؤں کا کی <i>of sages.</i>
D. کو دانا <i>to a sage.</i>	D. کو داناؤں <i>to sages.</i>
Ac. کو دانا <i>a sage.</i>	Ac. کو داناؤں <i>sages.</i>
V. اَی دانا <i>O sage!</i>	V. اَی داناؤں <i>O sages!</i>
Ab. سے دانا <i>from a sage.</i>	Ab. سے داناؤں <i>from sages.</i>

And, in like manner are declined all masculine nouns ending in a consonant; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes اون (on), or for the vocative او (o), in the other cases of the latter number.

Or, as بیٹی *a daughter*, a feminine noun terminating in ای (ī); thus,

Singular	Plural.
N. بیٹی <i>a daughter.</i>	N. بیٹیاں <i>daughters.</i>
G. بیٹی کا کی کی <i>of a daughter.</i>	G. بیٹیوں کا کی کی <i>of daughters.</i>
D. بیٹی کو <i>to a daughter.</i>	D. بیٹیوں کو <i>to daughters.</i>
Ac. بیٹی <i>a daughter.</i>	Ac. بیٹیوں <i>daughters.</i>
V. آئی بیٹی <i>O daughter!</i>	V. آئی بیٹیو <i>O daughters!</i>
Ab. بیٹی سے <i>from a daughter.</i>	Ab. بیٹیوں سے <i>from daughters.</i>

Or, as بات *a word*, a feminine noun not terminating in ای (ī); thus,

N. بات <i>a word.</i>	N. باتیں <i>words.</i>
G. بات کا کی کی <i>of a word.</i>	G. باتوں کا کی کی <i>of words.</i>
D. بات کو <i>to a word.</i>	D. باتوں کو <i>to words.</i>
Ac. بات <i>a word.</i>	Ac. باتوں <i>words.</i>
V. آئی بات <i>O word!</i>	V. آئی باتو <i>O words!</i>
Ab. بات سے <i>from a word.</i>	Ab. باتوں سے <i>from words.</i>

Or, as جگہ *a place*, a dissyllabick feminine noun, which in the plural drops the short vowel of the second syllable; thus,

N. جگہ <i>a place.</i>	N. جگہیں <i>places.</i>
G. جگہ کا کی کی <i>of a place.</i>	G. جگہوں کا کی کی <i>of places.</i>
D. جگہ کو <i>to a place.</i>	D. جگہوں کو <i>to places.</i>
Ac. جگہ <i>a place.</i>	Ac. جگہوں <i>places.</i>
V. آئی جگہ <i>O place!</i>	V. آئی جگہو <i>O places!</i>
Ab. جگہ سے <i>from a place.</i>	Ab. جگہوں سے <i>from places.</i>

And masculine dissyllabicks of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may be here noticed, however, that, in the Dakhanī dialect, the termination آن (*ān*) is frequently used for اون (*on*) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آئمان کو from آئمی *man*, چوران the nominative plural of چور *a thief*, چیزن for چیزیں *things*.

11. The cardinal and aggregate numbers often take the plural affixes اون (*on*) or ار (*o*) whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but, this seems generally done to denote emphasis or plurality: as, سیکڑوں ہزاروں لاکھوں شہر قصبے بسی اور بستی جاتی ہیں *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited*; دونوں or دونو *the two, both*. In like manner, and for the same reason, the nouns of time برس *a year*, مہینا *a month*, دن *a day*, گھر *a watch*, frequently assume the adjunct اون (*on*); as برسوں گزری *years (many) have elapsed*; مہینوں سے *for (many) months or months ago*.

12. Adjectives admit of the same changes in their finals,

for gender, number and case, as substantives ; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن (*ān*) اون (*on*), which they would take if used alone or after substantives ; thus, گورا لڑکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گورې لڑکې
G.	گورې لڑکې کا کي کي	G.	گورې لڑکون کا کي کي
D.	گورې لڑکې کو	D.	گورې لڑکون کو
Ac.	گورې لڑکې کو	Ac.	گورې لڑکون کو
V.	آہ گورې لڑکې	V.	آہ گورې لڑکو
Ab.	گورې لڑکې سي	Ab.	گورې لڑکون سي

Or گورې لڑکې *a fair girl*, as

N.	گورې لڑکې	N.	گورې لڑکیان
G.	گورې لڑکې کا کي کي	G.	گورې لڑکیون کا کي کي
D.	گورې لڑکې کو	D.	گورې لڑکیون کو
Ac.	گورې لڑکې کو	Ac.	گورې لڑکیون کو
V.	آہ گورې لڑکې	V.	آہ گورې لڑکیو
Ab.	گورې لڑکې سي	Ab.	گورې لڑکیون سي

¶ And, we may add, گورا گورې *fair*, گورون سي or گوريون سي *from the fair*, گورې لڑکې *a fair girl*, گوريان لڑکیان or لڑکیان *fair girls*, راتين بزيان *tedious nights*, گورې لڑکې *many endeavours*.

vours, لڑکا گورا *from fair girls*, لڑکیوں سے or لڑکیوں گوریوں سے *a fair boy*, لڑکی گوریوں کو *to fair boys*. These examples are intended to shew that the adjective may be used alone, or after its substantive as well as before it; and that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix اون (*on*) or او (*n*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, بارہویں بیٹی *from the sixth son*, چھٹی بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وین (*wei*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but, چھ *six* makes چھٹا or چھٹان *sixth*, as اگرا *eleven* often becomes گیارہواں *eleventh*; and the termination ا (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, بارہان or بارہان *as*, بارہواں *from بارہ twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions *می* *from, than*, *میں* *among*, *می* *from among*, *کا* *of*, used with the object to which comparison is made; or, by prefixing such words as *بہت* *much*, *بڑا* *great*, *زیادہ* *or* *اُور* *more*, *نہایت* *or* *نہت* *or* *اِتی* *extremely*, *حدّ* (for *از حدّ*) *beyond bounds, excessively*, *بہا* *most, very*; a mere repetition of the positive, however, is frequently adopted for this purpose: so, *اچھا اچھا* *better or very good*; *اچھا اچھی می* *good from the good, better or best*; *یہ اُن میں نہت ہوشیار ہے* *this is most intelligent among them*; *یہ سب کا بڑا ہے* *or* *یہ سب سے بڑا ہے* *this is the greatest*; *نہایت بُرا جگہ* *a very bad place*. Persian comparatives, too, ending in *تر* (*tar*) and *ترین* (*tarīn*) are occasionally introduced; as, *بہتر* *better*, *بہترین* *best*, from *بہ* *good*: and, the Arabic forms, like *اَظلم* *more unjust*, *ظلم* *most unjust*, from *ظلم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *سا* *like*, must, for the same reason as most adjectives ending in *اَ* (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition *کا* *may* be used before it, especially when similar parts or attributes

of different persons or things are compared ; but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference : so, *whose face (is) like the moon ; hair, like the clouds ; eyes, like the deer's ; mountain-like nights, or, tedious nights of sorrow ; a good girl like me ; a boy-like girl ; a little wine ; a blackish horse ; on a blackish horse ; blackish mares ; from blackish horses ; for as like this ; for as like that ; and, upon the same principle, and جیسا and کِسا for like what ? جِس ما like which, کِس ما like that.*

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity ; as, *much love, or very much love, existed between those two ; this is indeed a very little matter ; and, when joined to pronouns in their uninflected state, it has a discriminative meaning ; so, which ? what ? what sort of ? جُونسا whichever, تُونسا that, کوئی some one, certain, somebody.*

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns; the declensions, therefore, of those in which such difference occurs will be here separately exhibited.

First Person.

Singular.		Plural.	
N.	میں I.	N.	ہم we.
G.	میرا میری میری mine, of me.	G.	ہمارا ہماری ہماری our, of us.
D.	مجھے or کو مجھے to me.	D.	ہم کو or ہمیں to us.
Ac.	مجھے or کو مجھے me.	Ac.	ہم کو or ہمیں us.
Ab.	مجھ سے from me.	Ab.	ہم سے from us.

Second Person.

N.	تو or تین thou.	N.	تُم ye.
G.	تیرا تیری تیری thine, of thee.	G.	تمہارا تمہاری تمہاری your, of you.
D.	تجھے or کو تجھے to thee.	D.	تُم کو or تمہیں to you.
Ac.	تجھے or کو تجھے thee.	Ac.	تُم کو or تمہیں you.
V.	اے تو O thou!	V.	اے تُم O you!
Ab.	تجھ سے from thee.	Ab.	تُم سے from you.

Third Person.

Singular.	Plural.
N. <i>وہ</i> <i>he, she, it.</i>	N. <i>وہی</i> <i>they.</i>
G. * <i>اُس کا کی</i> <i>of him, &c.</i>	G. † <i>اُن کا کی</i> <i>of them.</i>
D. <i>اُس کو</i> or <i>اُسِی</i> <i>to him, &c.</i>	D. <i>اُن کو</i> or <i>اُنہیں</i> <i>to them.</i>
Ac. <i>اُس کو</i> or <i>اُسِی</i> <i>him, &c.</i>	Ac. <i>اُن کو</i> or <i>اُنہیں</i> <i>them.</i>
Ab. <i>اُس سے</i> <i>from him.</i>	Ab. <i>اُن سے</i> <i>from them.</i>

And the same word is declined in like manner when used demonstratively ; as, *وہ* *that* : in opposition to which is adopted *یہ* *this* (person or thing), declined as follows,

N. <i>یہ</i> <i>this.</i>	N. <i>یہی</i> <i>these.</i>
G. <i>اِس کا کی</i> <i>of this</i>	G. <i>اِن کا کی</i> <i>of these.</i>
D. <i>اِس کو</i> or <i>اِسِی</i> <i>to this.</i>	D. <i>اِن کو</i> or <i>اِنہیں</i> <i>to these.</i>
Ac. <i>اِس کو</i> or <i>اِسِی</i> <i>this.</i>	Ac. <i>اِن کو</i> or <i>اِنہیں</i> <i>these.</i>
Ab. <i>اِس سے</i> <i>from this.</i>	Ab. <i>اِن سے</i> <i>from these.</i>

*The common or reflective Pronoun.**Singular and Plural.*

N <i>آپ</i> <i>self, myself, thyself, &c.</i>
G. <i>آپ کا کی</i> or <i>اپنا اپنی</i> <i>of myself, &c. my own, &c.</i>
D. <i>آپ کو</i> or <i>اپنی کو</i> <i>to myself, &c.</i>

* Or *وہ* &c.

† Or *وہوں* or *کا* &c.

{ though these forms of declension rather be-
long to another dialect, and are not very
common.

Singular and Plural.

Ac. آپ کو or اپنی کو *myself*, &c.Ab. آپ سے or اپنی سے *from myself*, &c.

This pronoun is applicable to all the three persons ; but, it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself*, *thyself*, *himself*, *herself*, *itself*, *ourselves*, &c.; as well as *my own*, *thy own*, *his own*, *her own*, *our own*, &c., which the genitive case denotes: آپس moreover, is frequently adopted in a plural sense before postpositions ; so, آپس میں *among themselves*, &c.

The Interrogative.

Singular.	Plural.
N. کون <i>who? which?</i> <i>what?</i>	N. کون <i>who? which?</i> <i>what?</i>
G. کس کا کی کی <i>of whom? &c.</i>	G. کس کا کی کی <i>whose? &c.</i>
D. کس کو or کی <i>to whom? &c.</i>	D. کس کو or کی <i>to whom? &c.</i>
Ac. کس کو or کی <i>whom? &c.</i>	Ac. کس کو or کی <i>whom? &c.</i>
Ab. کس سے <i>from whom? &c.</i>	Ab. کس سے <i>from whom?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things ; as, کون *who?* کس چیز کو *to which*, or *what, thing?* but

in an absolute sense, not applied to persons, *کیا* is generally adopted ; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective ; thus, *کیا چیز* *what thing?* This pronoun may be thus declined,

Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G.	کاهی کا کی <i>of what?</i>
D.	کاهی کو <i>to or for what?</i>
Ab.	کاهی سی <i>from what?</i>

The Relative and Correlative.

Singular.	Plural.
N. <i>جوں</i> or <i>جو</i> <i>who, which,</i> <i>what.</i>	N. <i>جوں</i> or <i>جو</i> <i>who, which,</i> <i>what.</i>
G. <i>جس</i> کا کی <i>of whom, &c.</i>	G. <i>جن</i> کا کی <i>of whom, &c.</i>
D. <i>جس</i> کو or <i>جسی</i> <i>to whom, &c.</i>	D. <i>جنہیں</i> or <i>جن</i> کو <i>to whom, &c.</i>
Ac. <i>جس</i> کو or <i>جسی</i> <i>whom, &c.</i>	Ac. <i>جنہیں</i> or <i>جن</i> کو <i>whom, &c.</i>
Ab. <i>جس</i> سی <i>from whom,</i> <i>&c.</i>	Ab. <i>جن</i> سی <i>from whom,</i> <i>&c.</i>

In correspondence to which is generally used the correlative, *توں* or *سو* *that, he, she, it, they, &c.* declined thus,

N. <i>توں</i> or <i>سو</i> <i>that, he, &c.</i>	N. <i>توں</i> or <i>سو</i> <i>those or they.</i>
G. <i>تس</i> کا کی <i>of that, &c.</i>	G. <i>تِن</i> کا کی <i>of those, &c.</i>
D. <i>تس</i> کو or <i>تسی</i> <i>to that, &c.</i>	D. <i>تِن</i> کو or <i>تِنہیں</i> <i>to those, &c.</i>

Singular.	Plural.
Ac. <i>تس</i> or <i>کُو</i> <i>that, him, &c.</i>	Ac. <i>تِن</i> or <i>کُو</i> <i>those, &c.</i>
Ab. <i>تس</i> <i>from that, &c.</i>	Ab. <i>تِن</i> <i>from those, &c.</i>

Indefinites.

N. <i>کُو</i> - - - a	N. <i>کُچھ</i> - - - some, a little, a few.
G. <i>کِی</i> <i>کِی</i> <i>of</i>	G. <i>کُو</i> <i>کِی</i> <i>of</i>
D. <i>کِی</i> <i>to</i>	D. <i>کُو</i> <i>to</i>
Ac. <i>کِی</i> - - -	Ac. <i>کُو</i> - - -
Ab. <i>کِی</i> <i>from</i>	Ab. <i>کُو</i> <i>from</i>

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become *کُچھ* *کُچھ* before postpositions, or, dropping the aspirate and nasal, *کِی* *کِی*.

17. The pronouns, for the most part, as exhibited above, have a singular termination *ای* (*e*) and a plural one *این* (*en*) which like the postposition *کو* may convey the meaning of either a dative or an accusative case. To *ہم* *ہم* *ہم* the plural sign *اُن* (*on*) may still be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and, the finals of *ہم* *ہم* *ہم* may be aspirated, when used with, or without, the affix

تَمہوں سی or تَمہ سی or تُم سی to us ; اُنہ لوگوں مین from you ; اُنہ لوگوں مین among those people ; but, اُنہوں would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations را (rā) نا (nā) must, like the postposition کا be made to agree with the subsequent nouns, or those to which they relate ; as, میری گھر کی پاس near my house, ما تیری thy mother, اُپنی دروازی پر at his own door, اُپنی آنکھوں سی with his own eyes ; when, however, any word intervenes between the pronoun and postposition, word of مجھ as well as تُم and ہم are then used with کا instead of the genitive forms ; as, مجھ غریب کا of poor me. تُوں and کوئی may, also, remain uninflected when separated from any postposition ; so, کون صاحب کا آدمی ہے what gentleman's man is it ? کوئی دن کو مین چلا جاؤنگا I shall depart on some day ; کچھ چیز مین in some thing. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions ; and other words used postpositively require an inflected masculine, or a feminine, genitive : so, تیرے پر on me, اُس مین in that, میری پاس near me, تیری طرح in

* The word सब all, becomes in like manner سبہوں for the objective cases of the plural.

thy manner, *خاطرِ اپنے* *for one's own sake*. By the poets, moreover, occasionally *مُجھ* and *تُجھ* are adopted in a possessive sense, instead of the regular genitives; as, *مُجھ دِل* *my heart*, *تُجھ عشق* *thy love*, *مُجھ پاس* *at the side of me, near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, *جو کون* *whoever*, *جو کُجھ* *whatever*, *کس کی* *of whom-ever*, *کس کی* *of whichever*, *کس کی* *whatever*, *کس کی* *which?* (expressive of *many, various*), *کُجھ کُجھ* *somewhat*, *کُجھ نہ کُجھ* *something or other*.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term *فعل* (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or The Root.

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses ; it is, also, a common verbal noun ; thus, *مار* signifies *beat* or *a beating* ; *بول* *speak* or *speech* ; *چاہ* *desire*, either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding *نا* (*nā*) *نی* (*ne*) *نی* (*nī*) or *نیان* (*niyān*) to the root.* The termination *نی* (*ne*) is used with certain verbs or with postpositions ; *نی* (*nī*) *نی* (*nī*) or *نیان* (*niyān*) when a feminine noun, singular or plural, is the object of the verb ; and, *نا* in all other cases. So *مارنا* *to beat* or *a beating*, *ماریں پر* *on beating*, or, *about to beat*, *ماریں لگا* *he was applied to beating*, or, *he began to beat*, *ایک زبان بولی* *to speak a language*, *راہ بانہی* *to point out the way*. This form of the verb is, moreover, in constant use as a noun of action or a gerund ; thus, *پینی کو* *for drinking*, *کھانی کی* *for the sake of eating*.

* Sometimes the Sanskrit verbal noun formed by the addition of *न* (*an*) to the root, is used as an infinitive ; and is, apparently, the prototype of these forms ; so, *करन* *a doing, to do, to make*.

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed ; and, the past participle is formed by subjoining to the root ت (ā) اِى (e) اِى (ī) اِى (ī) or اِى (iyāi) according to the gender and number of the governing noun : as, for a masculine noun, in the singular يِى and in the plural يِى ; for a feminine noun, in the singular يِى and in the plural يِى or يِى *spoken*, from يِى.

¶ If the root, however, ends in ت (ā) or اِى (o) the letter يِى is inserted before a subsequent ت (ā) ; but, it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حرفِ عِلْت or long vowel : thus, from يِى *bring* come يِى (lāyā), يِى (lāye) or يِى (lā'e), يِى (lāyā) or يِى (lā'ā), &c. *brought* ; from يِى *sow*, يِى (boyā), يِى (boyē) or يِى (bo'e), يِى (boyā) or يِى (bo'ā), &c. *sown*. And when in certain verbs اِى (ī) would be regularly followed by an affix consisting of, or beginning with, اِى (ā), to form the feminine of this participle, one of these long vowels is usually dropped ; so, يِى or يِى or يِى from يِى *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and fat'ha (ˆ) followed immediately by a consonant in the

final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, *يُكَلِّ* from *يَكُلُّ* *issue*; *يَسْمَعُ* from *يَسْمَعُ* *understand*. The very few exceptions to these rules are *يَا* * *gone*, from *جا*; *يَا* * *done, made*, from *كر*; *يَا* *been, become*, from *موا* * *dead*, from *مر*; *يَا* *given*, from *دي*; and, *لي* *taken*, from *لي*. To this form of the verb, moreover, when used as a mere participle or substantively, *يَا* *become*, is frequently affixed; as *يَا مارا* *become beaten or the beaten* or *the slain*; *يَا ديا* *given, the gift*.

The Present Participle.

23. The present participle is obtained by the addition of *تا* (*tā*) *تي* (*te*) *تي* (*tī*) *تين* (*tīn*) or *تيان* (*tiyān*) to the root: thus, with a masculine noun, in the singular, *مارتا* and, in the plural *مارتي*; with a feminine noun, in the singular *مارتي* and, in the plural *مارتين* or *مارتيان* *striking* from *مار*. To this participle, when not constructed with an auxiliary verb, *يَا* *become* may be subjoined in like manner as to the past; so, *يَا بولتا* *speaking*; *يَا هستا* *laughing*; *يَا سوتا* *the sleeping* or *fallen asleep*.

* The regular forms are, however, sometimes adopted; but, most especially *جايا* and *مرا* when in composition with *كرتا* as will be explained at paragraph 30; and *क्रा* in other situations, though but very rarely.

The Past Conjunctive Participle.

24. But a very useful participle, in this language, is either the same in form as the root of the verb, or is had by affixing *اى* (*e*) * *كى* (*ke*) *كر* (*kar*) *كركى* (*karke*) or *كركر* (*karkar*) to the root; so, *ديته* or *ديتهى* or *ديتهكى* or *ديتهكر* or *ديتهكركى* or *ديتهكركر* *having seen*, from *ديتهنا* *to see*; and from *آى* *to come* *آن* or *آنكى* &c. as well as the regular forms *آى* or *آكى* &c. *having come*.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *ماتى معطوف عليه* *past conjunctive*: from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

The Past Tenses.

25. The past indefinite tense is the same in form as the simple past participle before explained; so *مىن بولا* *I (a male) spoke*, *اُس ني مارا* † *he or she struck*, *هم بولين* *we (females) spoke*, *اُن ني مارا* † *they (males or females) struck*: and, by the

* With the termination *اى* (*e*), however, roots generally become the same in form as the inflected past participle masculine singular; so, *پلئى*, *ديئى*, *كئى*, *هؤئى* *لي*, *دي*, *كر*, *هو* are

† The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the

addition of the auxiliary verbs, called *روابط زمانی* *temporal bonds or restrictions*, various definitions of the past may be expressed: thus, a pluperfect or past past is had by sub-joining the auxiliary past to the past participle; as, *میں* *بول* *I had spoken*, *میں* *مارا* *I had struck*; a past definite or past present, by adding the auxiliary present to the past participle; as *تو* *بول* *thou hast spoken*, *تو* *مارا* *thou hast struck*.

learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle *نی* immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection; but, the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case: when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *اُس* *نی* *دو تھاجی* *ماری* *he struck two blows*, *اُس* *نی* *اُنی* *جب* *میں* *نی* *یہ بات* *سُنی* *when I heard this speech*, *اُس* *نی* *اُنی* *بیٹی* *کو* *مارا* *or* *بیٹی* *ماری* *he struck his own daughter*, *رندین* *راجا* *نی* *بُوجھا* *the women beat the men*, *رندین* *نی* *مردوں* *کو* *مارا* *or* *تی* *مرد* *ماری* *the prince asked, "what hast thou done with that fruit?"* *میں* *نی* *دو مرد* *ماری* *ہیں* *I have beaten two men*, *اُس* *نی* *مارا* *he had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this *نی* like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāṭas,

thou hast struck : a past future, by the application of the auxiliary future to the past participle ; as, *ہوگا* or *ہوئی* *he may, shall or will have spoken, or he might, should or would speak*, *ہوگا* or *اُس نی مارا ہوئی* *† he or she may, shall or will, have struck, or might, should or would strike* : and a past conditional or optative, by the addition of the present indefinite of the verb *ہو* *be, become*, to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence ; as *اگر مین بولا* *† if I had spoken*, *اُس نی مارا ہوتا* *† would to God he had struck*.

Sikhs, Braj, &c. deduced apparently from the *ॐ* or *ॐ* which is the sign of the like case in Sanskrit, is in fact a casual termination and should generally be translated by the English word "by," as pointing out the agent *by* whom any thing has been done. The singularity in the use of *نی* here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common in the Sanskrit, as well as in the Mahārāṭha, Panjābī, Braj and other Indian dialects, with the same casual sign and under similar circumstances : and nothing contrary to the general rules of grammar will be found in sentences where *نی* occurs, if this notion of it be adopted ; as, the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

¶ When, however, two or more words come together, each of which might take the nasal termination ن (ñ) or آن (āñ) denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, وہی ماریں *they (females) may have been struck*.

The Present Tenses.

26. The present indefinite tense is the same in form as the present participle; so, میں مارتا *I strike*, وہ بولتی *she speaks*, ہم گاتی *we sing*, تم آئیں *ye (females) come*, وہی جاتیں *they (females) go*: the imperfect or present past tense is obtained by adding the auxiliary past to the present participle; as میں مارتا تھا *I was striking*: the present definite or present present, by the addition of the auxiliary present to the present participle; as تُو بولتا ہے *thou art speaking*: and, the present future, by subjoining the auxiliary future to the present participle; as وہ گاتی ہوگی *she may, shall or will be singing*.

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, اگر میں زبان بول سکتا تو خوشی سے بولتا *if I could speak the language then I would with pleasure speak*; کُوسمی عشق نہ کرتا تُو تو بہا کرتا *(if) thou hadst not made love to any one then (thou) wouldst have done well*. And when several

plural feminines, which would regularly end in اَيْنَ (āi) or اَيْنَ (iyān) meet together, the numerical sign نَ (n) or آنَ (ān) may be omitted in all such words but the last; as, وَی کَاتِی. هَوِیَنگِیَن *they (females) may be singing.*

Future Tenses.

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second and third persons singular, اِی (e) اِی (e) and for the plural, in the same order اُونِ (ūn)

* This form of the verb has, also, the use of what is called the subjunctive mood in European languages; being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt or contingency to the preceding one; so Saudā says,

اِرَادَه نَهَا كِه وَهَانْ جَاكِر مَرِيَن هَم “نَجَاهِي كَر خُدا تُو كِيَا كَرِيَن هَم”

It was (our) wish that we should go and die there; (but) if God wills not, then what can we do? And, it is sometimes called the مُضَارِع on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

حَزْ جَوَهَرِي كِيَا جَانِي كُوِي قَدَرِ جَوَاهِر “

سَمَجِي هِي سُنَن رَس هِي سُنَن مِيرِي زَبَانِ كَا”

Does any but the jeweller know the value of jewels? The skilful in language only comprehends the language of my tongue: in the latter hemistick of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

of the persons این (en) او (o) این (en); so, from چاہ love, come میں چاہوں تُو چاہی وہ چاہی ہم چاہیں تُم چاہو وہ چاہو وی چاہیں I, thou, he, we, ye, they, may, shall or will love: and, in an indicative or more absolute sense, the Futureindefinite is obtained by adding گے (gē) گی (ge) گئی (gī) or گین (gīn) or گیان (giyān), agreeable to the gender and number of the governing noun, with the above-mentioned affixes, to the root; as, میں بولوں گا I shall speak, وہ بولے گی she shall speak, ہم بولیں گے or بولیں گی we (males or females) shall speak.

¶ To such roots, however, as end in اِ (ā) او (o) ای (e) or ای (ī) the letter , may be optionally affixed, or not, before every future termination beginning with ای (e); so, from آ come, may be formed آویں and آوین as well as آویگا and آویگی &c.; and, on the contrary, certain verbs whose roots end in ای (e) or او (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes; as, ہوں and ہونگا ہوگا ہوئی ہوگی as ہوں from ہو be; دے دیں and دیں دیگا دیگی دیو دیوگی from دی give. But primitive roots of more than one syllable, having a short vowel in the penultimate and fat'ha in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded; so, گزرے گا pass, چمکے گا glitter.*

* The past future and present future have been already described under the Past and Present tenses.

The Imperative.

The imperative for the second person singular is the mere root of the verb; and, for the other persons, it is the same as the future indefinite or aorist before described; so, *اُكْرُنْ* *let me order, I bring (thou), اُڙ* *bring (ye)*, *مت ڏو* *give not, مهيا ڪرين* *let them make ready.*

Respectful or precative forms of the Future and Imperative.

28. But, respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb *اِي* (*iye*) or *اِيو* (*iyo*); or, if the root ends in *اِي* (*i*) or *او* (*o*), most commonly *جي* (*je*) *جيي* (*jiiye*) *جو* (*jo*) or *چو* (*jiyo*): the termination *اِي* or *جي* or *جيي* however, is generally used with *آپ صاحب حضرت* or some other like term of respect, expressed or understood, by way of honour to the person addressed; and, it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst *او چو* or *جو چو* is used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote: so, *په ڀل آپ ڀڳي ڏيئي ڏيئي ڏيئي* *be pleased, sir, to take this fruit and to give me some wealth*; *جو مرڻي* *when we die then we escape from the*

trouble of the world ; میرا یار سلامت *pray take a trial* ; آرمایہ *may my friend remain in safety* ; خوش رہو *may you be happy* ; مر جاؤ *may you die* ; چاہی *we should desire*. Before these terminations the roots دی لی usually become ہو کی دی لی : and to the respectful form in اے &c., the future sign گا is in some instances subjoined ; as, آپ رہیگا *you, sir, will be pleased to remain*, or آپ لیجیگا *you, sir, will be pleased to take*.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of ٓ (ā) or ٔ (wā) and sometimes ٖ (o) to the root ; but, when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them ; so, جلا *to burn* (transitively), جلاؤ *to cause to be burnt*, from جلا *to burn* (intransitively) ; بلاؤ *to call*, بلاؤ *to cause to be called*, from بولا *to speak* ; ڈبوؤ *to drown* from ڈوبا *to be drowned* ; بگوؤ *to wet, to steep*, from بگنا *to be wet* : and, if the primitive root ends in ٓ (ā) اے (ē) or ٖ (o), the letter ل is to be inserted before the causal signs, and the vowel of the root is shortened ; so, کھاؤ *to feed* or *cause to eat* from کھا *to eat*, پلاؤ *and پلاؤ *to give or cause to**

* کریو and کری occur, though but very rarely.

drink from پینا *to drink*, دلانا and دِلوانا *to cause to give* from دینا *to give*, دھلانا and دُھلانا *to cause to wash* from دھونا *to wash*. In other cases, the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root; as, گھولنا *to dissolve* (transitively) from گھلنا *to be dissolved*, کاٹنا *to cut* from کٹنا *to be cut*, چیدنا *to bore* from چیدنا *to be bored*, جوڑنا *to join* from جُرنا *to be joined*, نکالنا *to make to issue* from نکلنا *to issue*: yet, when the causal ل is affixed, the short vowel of the primitive remains; as, گھُولنا *to cause to be dissolved*, کُٹنا *to cause to be cut*, نِکُلنا *to cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with *s*, either *ī* or *ṛ*, as before described, or very rarely *āl* (*āl*), may be added to form the causal; as, دیکھانا or دیکھلانا *to shew* from دیکھنا *to see*, سیکھانا or سیکھلانا *to teach* from سیکھنا *to learn*, بیٹھانا or بیٹھلانا or بیٹھالانا *to seat* from بیٹھنا *to sit*: on a principle too, similar to what is here or before mentioned, are formed نہلانا *to cause to bathe*, and نہلوانا *to cause to be bathed*, from نہانا *to bathe*, as well as پیٹھالانا *to thrust in* from پیٹھنا *to enter*; the vowel of the original, if long, being usually shortened before *ī* or *ṛ* but not before *āl*. And, a very small number of causal verbs may seem irregularly formed; as, بیچنا *to sell* from بیکنا *to be sold*, چھوڑنا *to let go* from چھیننا *to be let go*, پھوڑنا and

پھاڑنا *to break or burst* from پھوڑنا and پھٹنا *to be broken*, توڑنا *to break* from ٹوڑنا *to be broken*, نہیڑنا *to finish* from نہیڑنا *to be ended*; but, these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ت and ژ of most of these examples being alike the representative of the same Nāgarī letter ट. With dissyllabick roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when ट (ā), but not when وا (wā) is affixed; so, سمجھانا *to inform*, from سمجھنا *to understand*, چمکانا *to make to glitter* from چمکنا *to glitter*, سرکانا *to move* and سرکوانا *to cause to be moved* from سرکنا *to be moved*, پہلانا *to amuse* from پہلنا *to be amused*.

Compound Verbs.

30. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective; as, غوطہ مارنا *to dive*, گالی دینا *to abuse*, مول لینا *to purchase*, چھوٹا کرنا *to diminish*.

2dly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning; so, مار ڈالنا *to kill downright*, کھا جانا *to eat up*, ڈال دینا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break to pieces*, بول اُٹھنا *to speak out*, آجانا *to come suddenly*.

3dly. Potentials, formed by adding سَکنا *to be able*, regularly conjugated, to the mere root of another verb; as, سَکنا *to be able to walk*.

4thly. Completives, formed by adding چُکنا *to be finished*, regularly conjugated, to the mere root of another verb; as, پي چُکنا *to have done drinking*, کھا چُکنا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لڻا *to come in contract, to be applied*, regularly conjugated, to the inflected infinitive of a verb; as, سِکڻهي لڻا *to begin to learn*, پڙهڻي لڻا *to begin to read*: and sometimes لڻا precedes in position; as لڳا جاني *he began to go*.

6thly. Permissives, formed by adding ڏيڻا *to give, to let*, regularly conjugated, to the inflected infinitive of a verb; as ڏيڻا جاني *to permit to go*, آڻي ڏيڻا *to let come*.

7thly. Acquisitives, formed by adding پاتا *to get, to acquire*, regularly conjugated, to the inflected infinitive of a verb; as, آڻي پاتا *to be allowed to come*, پاتا جاني *to be allowed to go*.

8thly. Desideratives, Requisites and Proximatives, formed by adding چاهڻا *to desire, to require, to need*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be; so, مرا جاها or مرا چاهي *he or she wished to die*, or

was about to die ; جایا جاہتا ہی or جایا جاہتی ہی *he or she wishes to go, or is about to go* ; لکھا جاہتا *to wish to write, to be about to write* :* and when used in this construction, the regular past forms مرا and جایا are preferred to the more common, though irregular, مُرا and گُیا as exemplified above.

9thly. Frequentatives, obtained by adding کرنا *to do, to make*, in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, آیا کرتا *to be in the habit of going*, آتا کرتا *to make a practice of coming*, جَورِکی دیا کرتا *he makes a practice of guarding*. In this compound, too, جایا is adopted and not گُیا.

10thly. Continuatives, formed by adding جاتا *to go* or رہتا *to remain*, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, جاتا رہا *he continued going, he went entirely away*, روتی جاتی ہی *she continues weeping*, پڑھتی جاتی ہیں or پڑھتی رہتی ہیں *they (males) continue reading*.

11thly. Statisticals, formed by adding a verb, regularly

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before جاہتا ; as, جہاں جانی چاہیگا *wherever thou shalt wish to go*.

conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گاني آئي هي *she comes (in the state of one) singing*, روتي ڏوڙتا هي *he runs (in the state of one) weeping*.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as بولنا چالنا *to converse*, ڏيکھنا بهالنا *to see*.

Derivative Verbs.

31. Verbs may be derived, from both substantives and adjectives, by affixing the verbal signs only in some instances; but, more frequently, by shortening the vowel of the original, if long, and inserting آ (ā) or اِي (iyā) before those signs: so, ڇوڙنا *to widen*, from ڇوڙا *wide*; لڙنا *to kick*, from لڙ *a kick*; ڳلڻا *to abuse*, from ڳال *abuse*; ڇٽڻا *to beat with* ڇٽي *a slipper*.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding, to its simple past participle, the verb ڄاتا *to go, to be*, in such tense as may be requisite; so, مڻن ماراڻگيا *I was struck*, مڻن مارا ڄاتا هون *I am struck*, مڻن مارا ڄاؤنگا *I shall be struck*; all the parts of this compound, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles and indefinite tenses, are as follows; namely, for the

Infinitive and Gerund,

Singular.

Plural.

نا (nā) ني (ne) يَ (nī), | يَ (ne) يَنَ (nān) or يَانِ (niyān):

Past Participle and Past Indefinite Tense,

اَ (ā) اِ (e) اِي (ī), | اِ (e) اَيْنَ (īn) or اِيَانِ (iyān):

Present Participle and Present Indefinite Tense,

تا (tā) تِ (te) تِي (tī), | تِ (te) تَيْنَ (tīn) or تِيَانِ (tiyān):

Past Conjunctive Participle (sing. and plur.),

the root, اِ (e) كِ (ke) كَر (kar) كَرِي (karke) or كَرَكَر (karkar):

Future Indefinite or Aorist Tense (mas. and fem.)

اُونِ (ūn) اِ (e) اِ (e), | اَيْنَ (en) او (o) اَيْنَ (en):

Future Indefinite Tense (mas.),

اُونِگا (ūngā) اِيگا (egā), | اِيگِي (enge) اُوگِي (oge) اِيگِي (enge):

Future Indefinite Tense (fem.),

اُونِگِي (ūngī) اِيگِي (egī), | اِيگِيَانِ (engiyān) اُوگِيَانِ (ogiyān) اِيگِيَانِ (engiyān):

Imperative,

اُونِ (ūn), the root, اِ (e), | اَيْنَ (en) او (o) اَيْنَ (en):

Respectful Future and Imperative.

Singular.

Plural.

ایو (iyo),	ایگا (iyegā) or ایو (iyo).
ای (iye),	

And the auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

مین I was.	هم we were.
تو thou wast.	تم ye were.
وہ he was.	وی they were.

*Present.**

مین I am.	هم we are.
تو thou art.	تم ye are.
وہ he is.	وی they are.

Future.

مین I	} may, shall, &c. be.	هم we	} may, shall, &c. be.
تو thou		هم or هوین or هون	
وہ he		تم ye	
هم or هوین or هون		هم or هوین or هون	

* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst, the regular combination of *هو* *be*, *become*, to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Present Participle.

Singular.	Plural.
جاڻا or ڄاتا <i>going.</i>	ڄاڻي or ڄاتي <i>going.</i>

Past Conjunctive Participle.

Singular and Plural.

ڄاڻي or ڄاڻي جاڳڻي *having gone.*

Past Indefinite Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \text{ went.} \\ \text{تُو } thou \text{ wentest.} \\ \text{وُ he went.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \text{ went.} \\ \text{تُم } ye \text{ went.} \\ \text{وِي } they \text{ went.} \end{array} \right.$
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Pluperfect or Past Past Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was gone.} \\ \text{تُو } thou \text{ wast gone.} \\ \text{وُ he was gone.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \text{ were gone.} \\ \text{تُم } ye \text{ were gone.} \\ \text{وِي } they \text{ were gone.} \end{array} \right.$
---	--

Past Definite or Past Present Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \text{ am gone.} \\ \text{تُو } thou \text{ art gone.} \\ \text{وُ he is gone.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \text{ are gone.} \\ \text{تُم } ye \text{ are gone.} \\ \text{وِي } they \text{ are gone.} \end{array} \right.$
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Past Future Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُ he} \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \\ \text{تُم } ye \\ \text{وِي } they} \right.$	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$
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Or,

Singular.		Plural.	
میں گیا ہوونگا I	} shall, will, or may have gone; or might, &c. go.	ہم گئے ہوونگے we	} shall, will, or may have gone; or might, &c. go.
تو گیا ہووےگا thou		تو گئے ہووےگا ye	
وہ گیا ہووےگا he		وہ گئے ہووےگا they	

Past Conditional or Optative Tense.

گیا ہوتا	} $\left. \begin{array}{l} \text{میں} \\ \text{تو} \\ \text{وہ} \end{array} \right\}$	} $\left. \begin{array}{l} \text{God, I, \&c.} \\ \text{had gone;} \\ \text{or, then I,} \\ \text{\&c. should} \\ \text{have gone,} \\ \text{\&c.} \end{array} \right\}$	} $\left. \begin{array}{l} \text{ہم} \\ \text{تو} \\ \text{وہ} \end{array} \right\}$	} $\left. \begin{array}{l} \text{If, would to} \\ \text{God, we \&c.} \\ \text{had gone;} \\ \text{or, then we,} \\ \text{\&c. should} \\ \text{have gone,} \\ \text{\&c.} \end{array} \right\}$

Present Indefinite Tense.

* جاتا	} $\left. \begin{array}{l} \text{میں} \\ \text{تو} \\ \text{وہ} \end{array} \right\}$	} $\left. \begin{array}{l} \text{I go.} \\ \text{thou goest.} \\ \text{he goes.} \end{array} \right\}$	} $\left. \begin{array}{l} \text{ہم} \\ \text{تو} \\ \text{وہ} \end{array} \right\}$	} $\left. \begin{array}{l} \text{we go.} \\ \text{ye go.} \\ \text{they go.} \end{array} \right\}$

* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the conditional or optative; but, it may be still equally well understood as the simple present.

Imperfect or Present Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was going.} \\ \text{جانا تُو } thou \text{ wast going.} \\ \text{وُهَ he was going.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَمَ } we \text{ were going.} \\ \text{جانِي تُمَ } ye \text{ were going.} \\ \text{وَيَ they were going.} \end{array} \right.$

Present Definite or Present Present Tense.

$\left\{ \begin{array}{l} \text{مَينَ جاتا هُون } I \text{ am going.} \\ \text{تُو جاتا هِي } thou \text{ art going.} \\ \text{وُهَ جاتا هِي } he \text{ is going.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَمَ جاتي هِين } we \text{ are going.} \\ \text{تُمَ جاتي هَر } ye \text{ are going.} \\ \text{وَيَ جاتي هِين } they \text{ are going.} \end{array} \right.$
--	--

Present Future Tense.

$\left\{ \begin{array}{l} \text{مَينَ جاتا هُون } I \\ \text{تُو جاتا هُونِي } thou \\ \text{وُهَ جاتا هُونِي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{going.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَمَ جاتي هُونِين } we \\ \text{تُمَ جاتي هُونِي } ye \\ \text{وَيَ جاتي هُونِين } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{going.} \end{array} \right.$
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Or,

$\left\{ \begin{array}{l} \text{مَينَ جاتا هُونِيگا } I \\ \text{تُو جاتا هُونِيگا } thou \\ \text{وُهَ جاتا هُونِيگا } he \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{be going.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَمَ جاتي هُونِيگِي } we \\ \text{تُمَ جاتي هُونِيگِي } ye \\ \text{وَيَ جاتي هُونِيگِي } they \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{be going.} \end{array} \right.$
---	---

Future Indefinite or Aorist Tense.

$\left\{ \begin{array}{l} \text{مَينَ جاؤن } I \\ \text{تُو جاؤي } thou \\ \text{وُهَ حاؤي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will go;} \\ \text{go, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَمَ جاؤن } we \\ \text{تُمَ جاؤ } ye \\ \text{وَيَ جاؤن } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will go;} \\ \text{or, go, \&c.} \end{array} \right.$
---	---

Future Indefinite Tense.

Singular.		Plural.
میں جاؤں گا <i>I</i>	} shall, will, or may	ہم جاویں گے <i>we</i>
تو جاویگا <i>thou</i>		تم جاؤ گے <i>ye</i>
وہ جاویگا <i>he</i>		وی جاویں گے <i>they</i>
		go.

Imperative.

میں جاؤں <i>let me go.</i>	ہم جاویں <i>let us go.</i>
تو جا <i>go thou.</i>	تم جاؤ <i>go ye.</i>
وہ جاوی <i>let him go.</i>	وی جاویں <i>let them go.</i>

Respectful and Precative forms of the Future and Imperative.

جائی	{ آپ } you, sir, or your excellency, &c. may, shall
or	
جائیگا	{ صاحب } or will go; or, may you, sir, go; may
	{ حضرت } your excellency, &c. go.
جائی	we may, shall or will go; or, may we go.

جائیو	{	تو thou mayest, shalt or wilt go; or, mayest
		thou go.
		وہ he may, shall or will go; or, may he go.
		تم ye may, shall or will go; or, may ye go.
		وی they may, shall or will go; or, may they go.

And for the feminine gender, the singular masculine final *ī* (آ) of the infinitive, the participles, the auxiliaries and the future, must be changed to *ī* (ی) in that number,

and to اَيْنَ or اِيَان for the plural; but, where two or more feminine plurals come together, the numerical sign نَ (r') or آنَ (āi) is usually omitted in all such words but the last; so, دِي تَهِي تَهِي they (females) were gone.

Conjugation of the verb هو be, become, for the masculine gender.

Imperative for the second person singular, or The Root.

هو be, become.

Infinitive and Gerund.

هوَنَ or هَوَا to be, to become, becoming

Past Participle.

Singular.	Plural.
هَوَا been, become.	هَوِي been, become.

Present Participle.

هَوَا or هَوَا being, becoming. | هَوِي or هَوِي being, becoming.

Past Conjunctive Participle.

Singular and Plural.

هَوَا or هَوَا having been, having become.

Past Indefinite Tense.

هَوَا {	مَينَ I became.	هَوِي {	هَم we became.
تُو	تُو thou becamest.	تُم	تُم ye became.
هُ	هُ he became.	دِي	دِي they became.

Pluperfect or Past Past Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَیں } I \text{ had been or be-} \\ \text{come.} \\ \text{تُو } \text{thou hadst been} \\ \text{or become.} \\ \text{وہ } \text{he had been or} \\ \text{" become.} \end{array} \right\} \text{ہوا تھا}$	$\left. \begin{array}{l} \text{ہم } \text{we had been or be-} \\ \text{come.} \\ \text{تُم } \text{ye had been or be-} \\ \text{come.} \\ \text{وہی } \text{they had been or} \\ \text{become.} \end{array} \right\} \text{ہوئے تھے}$

Past Definite or Past Present Tense.

$\left. \begin{array}{l} \text{مَیں } \text{I have been or be-} \\ \text{come.} \\ \text{تُو } \text{thou hast been or} \\ \text{become.} \\ \text{وہ } \text{he has been or be-} \\ \text{come.} \end{array} \right\} \text{ہوا ہوا ہے}$	$\left. \begin{array}{l} \text{ہم } \text{we have been or be-} \\ \text{come.} \\ \text{تُم } \text{ye have been or be-} \\ \text{come.} \\ \text{وہی } \text{they have been or} \\ \text{become.} \end{array} \right\} \text{ہوئے ہوئے ہیں}$
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Past Future Tense.

$\left. \begin{array}{l} \text{مَیں } \text{I} \\ \text{تُو } \text{thou} \\ \text{وہ } \text{he} \end{array} \right\} \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array}$	$\left. \begin{array}{l} \text{ہم } \text{we} \\ \text{تُم } \text{ye} \\ \text{وہی } \text{they} \end{array} \right\} \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array}$
--	--

Or,

Singular.

Plural.

مَينَ هُوَ هُونِگَا I	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may have} \\ \text{been, \&c.} \\ \text{or should} \\ \text{be, \&c.} \end{array} \right.$	هَم هُوِي هُونِگِي we	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may have} \\ \text{been, \&c.} \\ \text{or should} \\ \text{be, \&c.} \end{array} \right.$
تُو هُوَ هُونِگَا thou		تُم هُوِي هُونِگِي ye	
وُه هُوَ هُونِگَا he		وِي هُوِي هُونِگِي they	

Past Conditional or Optative Tense.

مَينَ	$\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, I, \&c.} \\ \text{had been,} \\ \text{or, then I} \\ \text{should have} \\ \text{been, \&c.} \end{array} \right.$	هَم	$\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, we, \&c.} \\ \text{had been,} \\ \text{or, then we} \\ \text{should have} \\ \text{been, \&c.} \end{array} \right.$
تُو		تُم	
وُه		وِي	
هُوَ هُونِگَا		هِي هُونِگَا	

Present Indefinite Tense.

مَينَ I become.	$\left\{ \begin{array}{l} \text{هَم we become.} \\ \text{تُم ye become.} \\ \text{وِي they become.} \end{array} \right.$
تُو thou becomest.	
وُه he becomes.	

* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, *اِڤ جو مَينَ هُونِگَا* *I had been*, *تُو هُونِگَا* *then he might be*, or, *might have been*, &c. But it may be still understood as the simple Present.

Imperfect or Present Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{میں } I \text{ was becoming.} \\ \text{تُو } thou \text{ wast be-} \\ \text{ہوتا تھا } coming. \\ \text{وہ } he \text{ was becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ were becoming.} \\ \text{تُم } ye \text{ were becoming.} \\ \text{ہوتی تھی } they \text{ were be-} \\ \text{coming.} \end{array} \right.$

Present Definite or Present Present Tense.

میں ہوتا ہوں I am becoming.	ہم ہوتی ہیں we are becoming.
تُو ہوتا ہے $thou$ art becoming.	تُم ہوتی ہو ye are becoming.
وہ ہوتا ہے he is becoming.	وہی ہوتی ہیں $they$ are becoming.

Present Future Tense.

$\left\{ \begin{array}{l} \text{میں ہوتا ہوں } I \\ \text{تُو ہوتا ہووی } thou \\ \text{وہ ہوتا ہووی } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہوتی ہووین } we \\ \text{تُم ہوتی ہوو } ye \\ \text{وہی ہوتی ہووین } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$
--	---

Or,

$\left\{ \begin{array}{l} \text{میں ہوتا ہوونگا } I \\ \text{تُو ہوتا ہوونگا } thou \\ \text{وہ ہوتا ہوونگا } he \end{array} \right. \left\{ \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہوتی ہوونگی } we \\ \text{تُم ہوتی ہوونگی } ye \\ \text{وہی ہوتی ہوونگی } they \end{array} \right. \left\{ \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$
---	--

Future Indefinite or Aorist Tense.

$\left\{ \begin{array}{l} \text{میں ہوون } I \\ \text{تُو ہووی } thou \\ \text{وہ ہووی } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall or} \\ \text{will be or} \\ \text{become; or,} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم ہووین } we \\ \text{تُم ہوو } ye \\ \text{وہی ہووین } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall or} \\ \text{will be or} \\ \text{become; or,} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$
--	--

Future Indefinite Tense.

Singular.		Plural.	
مَیں ہوں گا	<i>I</i>	ہم ہوں گے	<i>we</i>
تُو ہو گا	<i>thou</i>	تُم ہو گے	<i>ye</i>
وہ ہو گا	<i>he</i>	وہی ہو گے	<i>they</i>
} shall, will, or		} shall, will, or	
} may be or		} may be or	
} become.		} become.	

Imperative.

مَیں ہو	<i>let me be, &c.</i>	ہم ہوں	<i>let us be, &c.</i>
تُو ہو	<i>be thou, &c.</i>	تُم ہو	<i>be ye, &c.</i>
وہ ہو	<i>let him be, &c.</i>	وہی ہوں	<i>let them be, &c.</i>

Respectful and Precative forms of the Future and Imperative.

ہو جاوے	{	آپ	{	you, sir, or your excellency, &c. may, shal.
or		ماجِب		or will be or become ; or may you, sir,
ہو جیگا		خُدت		be or become ; may your excellency, &c.
				be or become.

ہو جاوے	{	we may, shall, or will be or become ; or,
		may we, &c. be or become.

{	{	تُو	thou mayest, shalt or wilt be or become ; or,
			mayest thou be or become.
		وہ	he may, shall or will, or may he be or become.
		تُم	ye may, shall or will, or may ye be or become.
		وہی	they may, shall or will be or become, or may they be or become.

34. Conjugation of a regular intransitive verb, exemplified in بولنا *to speak*.

Imperative for the second person singular, or The Root.

بول *speak*.

Infinitive and Gerund.

بولنے or بولنا *to speak, speaking*.

Past Participle.

Singular.

بولّا or بولا *spoken*.

Plural.

بولے or بولي ہوئے *spoken*.

Present Participle.

بولتا or بولنا *speaking*. | بولتی or بولتی ہوئی *speaking*.

Past Conjunctive Participle.

Singular and Plural.

بول کر or بولکر *having spoken*.

Past Indefinite Tense.

Singular.

بولّا { مین *I spoke*.
تو *thou spokest*.
وہ *he spoke*.

Plural.

بولے { ہم *we spoke*.
تُم *ye spoke*.
وہی *they spoke*.

Pluperfect, or Past Past Tense.

بولّا { مین *I had spoken*.
تو *thou hadst spoken*.
وہ *he had spoken*. | بولي تھی { ہم *we had spoken*.
تُم *ye had spoken*.
وہی *they had spoken*.

Past Definite or Past Present Tense.

Singular.

مَينَ بولا هُون I have spoken.
 تُو بولا هِي thou hast spoken.
 وَه بولا هِي he has spoken.

Plural.

هَم بولي هِين we have spoken.
 تُم بولي هُو ye have spoken.
 وِي بولي هِين they have spoken.

Past Future Tense.

مَينَ بولا هُون I	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will have} \\ \text{spoken, \&c.} \\ \text{or, might,} \\ \text{\&c. speak.} \end{array} \right.$	هَم بولي هُون we	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will have} \\ \text{spoken, \&c.} \\ \text{or, might,} \\ \text{\&c. speak.} \end{array} \right.$
تُو بولا هُوِي thou		تُم بولي هُو ye	
وَه بولا هُوِي he		وِي بولي هُون they	

Or,

مَينَ بولا هُونگا I	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may have} \\ \text{spoken, \&c.} \\ \text{or, should,} \\ \text{\&c. speak.} \end{array} \right.$	هَم بولي هُونگي we	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may have} \\ \text{spoken, \&c.} \\ \text{or, should,} \\ \text{\&c. speak.} \end{array} \right.$
تُو بولا هُونگا thou		تُم بولي هُونگي ye	
وَه بولا هُونگا he		وِي بولي هُونگي they	

Past Conditional or Optative Tense.

$\left\{ \begin{array}{l} \text{مَينَ} \\ \text{تُو} \\ \text{وَه} \end{array} \right.$	$\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, I, \&c.} \\ \text{had spoken,} \\ \text{or, then I} \\ \text{should have} \\ \text{spoken, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{بولي هوتي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هم} \\ \text{تُم} \\ \text{وِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{If, would to} \\ \text{God, we, \&c.} \\ \text{had spoken,} \\ \text{or, then we} \\ \text{should have} \\ \text{spoken, \&c.} \end{array} \right.$

Present Indefinite Tense.

Singular.	Plural.
* مَیْنِ <i>I speak.</i>	ہم <i>we speak.</i>
تُو <i>thou speakest.</i>	تُم <i>ye speak.</i>
وہ <i>he speaks.</i>	وہی <i>they speak.</i>

Imperfect or Present Past Tense.

مَیْنِ <i>I was speaking.</i>	ہم <i>we were speaking.</i>
تُو <i>thou wast speaking.</i>	تُم <i>ye were speaking.</i>
وہ <i>he was speaking.</i>	وہی <i>they were speaking.</i>

Present Definite or Present Present Tense.

مَیْنِ ہوں <i>I am speaking.</i>	ہم ہوئے ہیں <i>we are speaking.</i>
تُو ہوئے ہیں <i>thou art speaking.</i>	تُم ہوئے ہو <i>ye are speaking.</i>
وہ ہوئے ہیں <i>he is speaking.</i>	وہی ہوئے ہیں <i>they are speaking.</i>

Present Future Tense.

مَیْنِ ہوں گا <i>I</i>	may, shall	ہم ہوئے ہوں گے <i>we</i>	may, shall
تُو ہوئے گا <i>thou</i>	or will be	تُم ہوئے ہو گے <i>ye</i>	or will be
وہ ہوئے گا <i>he</i>	speaking.	وہی ہوئے ہوں گے <i>they</i>	speaking.

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, اگر مَیْنِ ہوں گا *if I had spoken*; کاش تُو ہوئے گا *would to heaven that thou hadst spoken*, &c. But it may be equally well understood as the simple Present.

Or,

Singular.		Plural.	
مَیں بولتا ہوں گا I	} shall, will, or may be speaking.	ہم بولتی ہوئیں گے we	} shall, will, or may be speaking.
تُو بولتا ہوگا thou		تُم بولتی ہوؤ گے ye	
وہ بولتا ہوگا he		وہی بولتی ہوئیں گے they	

Future Indefinite or Aorist Tense.

مَیں بولوں I	} may, shall, or will speak; or, speak, &c.	ہم بولیں we	} may, shall, or will speak; or, speak, &c.
تُو بولی thou		تُم بولو ye	
وہ بولی he		وہی بولیں they	

Future Indefinite Tense.

مَیں بولیگا I	} shall, will, or may speak.	ہم بولیں گے we	} shall, will, or may speak.
تُو بولیگا thou		تُم بولو گے ye	
وہ بولیگا he		وہی بولیں گے they	

Imperative.

مَیں بولوں let me speak.	ہم بولیں let us speak.
تُو بول speak thou.	تُم بولو speak ye.
وہ بول let him speak.	وہی بولیں let them speak.

*Respectful and Precative forms of the Future and**Imperative.*

بولیے	} آپ	} you, sir, or your excellency, &c. may, shall or will be pleased to speak; be pleased, sir, to speak; may your ex- cellency, &c. be pleased to speak.
or		
بولیگا		

بولی we shall, &c. speak ; or, may we speak.

{ تُو thou mayest, shalt or wilt speak ; or,
 mayest thou speak.
 وُ he may, shall or will, or, may he speak.
 نُم ye may, shall or will, or, may ye speak.
 وِی they may, shall or will, or, may they
 speak.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing ٲ (\bar{c}) as explained at paragraph 29 ; thus بول becomes بُل.

Imperative for the second person singular, or The Root.

بُل call.

Infinitive and Gerund.

بُلانَ or بُلانا to call, calling.

Past Participle.

Singular.	Plural.
بُلایا or بُلایا ہوا called.	بُلے or بُلے ہوئے called.

Present Participle.

بُلاتا or بُلاتا ہوا calling.	بُلتے or بُلتے ہوئے calling.
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Past Conjunctive Participle.

Singular and Plural.

بُلکر or بُلکرے having called.

Past Indefinite Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ نِي} \text{ } I \text{ called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُو نِي} \text{ } thou \text{ calledst.} \\ \text{أُس نِي} \text{ } he \text{ called.} \end{array} \right. \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم نِي} \text{ } we \text{ called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُم نِي} \text{ } ye \text{ called.} \\ \text{أُن نِي} \text{ } they \text{ called.} \end{array} \right. \end{array} \right.$

Pluperfect or Past Past Tense.

$\left\{ \begin{array}{l} \text{مَينَ نِي} \text{ } I \text{ had called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُو نِي} \text{ } thou \text{ hadst called.} \\ \text{أُس نِي} \text{ } he \text{ had called.} \end{array} \right. \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم نِي} \text{ } we \text{ had called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُم نِي} \text{ } ye \text{ had called.} \\ \text{أُن نِي} \text{ } they \text{ had called.} \end{array} \right. \end{array} \right.$
---	--

Past Definite or Past Present Tense.

$\left\{ \begin{array}{l} \text{مَينَ نِي} \text{ } I \text{ have called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُو نِي} \text{ } thou \text{ hast called.} \\ \text{أُس نِي} \text{ } he \text{ has called.} \end{array} \right. \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم نِي} \text{ } we \text{ have called.} \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُم نِي} \text{ } ye \text{ have called.} \\ \text{أُن نِي} \text{ } they \text{ have called.} \end{array} \right. \end{array} \right.$
---	---

Past Future Tense.

$\left\{ \begin{array}{l} \text{مَينَ نِي} \text{ } I \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُو نِي} \text{ } thou \\ \text{أُس نِي} \text{ } he \end{array} \right. \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will} \\ \text{have call-} \\ \text{ed ; or,} \\ \text{might, \&c.} \\ \text{call.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم نِي} \text{ } we \\ \text{بُلَايَا} \left\{ \begin{array}{l} \text{تُم نِي} \text{ } ye \\ \text{أُن نِي} \text{ } they \end{array} \right. \end{array} \right.$	$\left\{ \begin{array}{l} \text{may, shall} \\ \text{or will} \\ \text{have call-} \\ \text{ed ; or,} \\ \text{might, \&c.} \\ \text{call.} \end{array} \right.$
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* See the note to paragraph 25, for the reason of this particle in construction with the past tenses of transitive verbs.

Or,

Singular.

	میں I	} shall, will or may have call- ed ; or, should, &c call.
ہوگا	تو thou	
	اُس he	

Plural.

	ہم we	} shall, will or may have call- ed ; or, should, &c call.
ہوگا	تم ye	
	ان they	

Past Conditional and Optative Tense.

	میں I	} If, would to God, I, &c. had call- ed ; then I, &c. would have call- ed, &c.
ہوگا	تو thou	
	اُس he	

	ہم we	} If, would to God, we &c. had called; then we, &c. would have call- ed, &c.
ہوگا	تم ye	
	ان they	

Present Indefinite Tense.

* ہوتا	میں I call.
	تو thou callest.
	اُس he calls.

* ہوتی	ہم we call.
	تم ye call.
	ان they call.

* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Imperfect or Present Past Tense.

Singular.

Plural.

مَينَ بُلَاتَا نَهَا *I was calling.* | هَمْ بُلَاتِي تَهِي *we were calling.*

And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

مَينَ بُلَاتَا هُون *I am calling.* | هَمْ بُلَاتِي هِين *we are calling.*

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Present Future Tense.

مَينَ بُلَاتَا هُون *I may, &c. be* | هَمْ بُلَاتِي هُون *we may, &c. be*
calling. | *calling.*

Or,

مَينَ بُلَاتَا هُونَكَا *I shall, &c. be* | هَمْ بُلَاتِي هُونَكِي *we shall, &c. be*
calling. | *calling.*

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Future Indefinite or Aorist Tense.

مَينَ بُلَاوَن <i>I</i>	} <i>may, shall or</i> } <i>will call; or,</i> } <i>call, &c.</i>	هَمْ بُلَاوَن <i>we</i>	} <i>may, shall, or</i> } <i>will call; or,</i> } <i>call, &c.</i>
تُو بُلَاوِي <i>thou</i>		تُمْ بُلَاوِي <i>ye</i>	
هُ بُلَاوِي <i>he</i>		هِي بُلَاوِي <i>they</i>	

Future Indefinite Tense.

Singular.

Plural.

میں بلاؤنگا I	} shall, will, or may call.	ہم بلاؤنگے we	} shall, will, or may call.
تو بلاؤنگا thou		تُم بلاؤگے ye	
وہ بلاؤنگا he		وہی بلاؤنگے they	

Imperative.

The same as the *Future Indefinite* or *Aorist*, except the second person singular, which is the mere root; as, *بُلا تو* call thou. See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بلائیے	{ آپ you, sir, or your excellency, &c. may, shall or or صاحب will be pleased to call; be pleased, sir, to call; حضرت may your excellency, &c. be pleased to call.
بلائیگا	

بلائیے. we may, shall, &c. call; may we call.

بلائیو	{	تُو thou mayest, shalt or wilt call; or, mayest thou call.
		وہ he may, shall or will, or may he call.
		تُم ye may, shall or will, or may ye call.
		وہی they may, shall or will, or may they call.

Passive voice of the same verb, formed by adding جانا to go, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or The Root.

بلا یا جا be called.

Infinitive and Gerund.

Singular.	Plural.
ٻُڻايَ جانا or ڄاڻي being called.	ٻُڻايَ جانا or ڄاڻي being called.

Past Participle.

ٻُڻايَ ڳيا been called.	ٻُڻايَ ڳيا been called.
----------------------------	----------------------------

Present Participle.

ٻُڻايَ ڄاڻي being called.	ٻُڻايَ ڄاڻي being called.
------------------------------	------------------------------

Past Conjunctive Participle.

ٻُڻايَ جا ڄاڻي having been called.	ٻُڻايَ جا ڄاڻي having been called.
---------------------------------------	---------------------------------------

Past Indefinite Tense.

ٻُڻايَ ڳيا مَينَ I was called. تُو thou wast called. هُ هُ he was called.	ٻُڻايَ ڳيا هُم we were called. تُم ye were called. وِي they were called.
--	---

Pluperfect or Past Past Tense.

ٻُڻايَ ڳيا مَينَ I had been called. تُو thou hadst been called. هُ هُ he had been called.	ٻُڻايَ ڳيا هُم we had been called. تُم ye had been called. وِي they had been called.
---	--

Past Definite or Past Present Tense.

Singular.	Plural.
مَیں بُلایا گیا ہوں <i>I have been called.</i>	ہم بُلائے گئے ہیں <i>we have been called.</i>
تُو بُلایا گیا ہے <i>thou hast been called.</i>	تُم بُلائے گئے ہو <i>ye have been called.</i>
وہ بُلایا گیا ہے <i>he has been called.</i>	وہی بُلائے گئے ہیں <i>they have been called.</i>

Past Future Tense.

مَیں بُلایا گیا ہوں گا <i>I</i>	may, shall or will	ہم بُلائے گئے ہوں گے <i>we</i>	may, shall or will
تُو بُلایا گیا ہو گی <i>thou</i>	have been called; or	تُم بُلائے گئے ہو گے <i>ye</i>	have been called; or
وہ بُلایا گیا ہو گی <i>he</i>	might, &c. be called.	وہی بُلائے گئے ہوں گے <i>they</i>	should, &c. be called.

Or,

مَیں بُلایا گیا ہوں گا <i>I</i>	shall, will or may	ہم بُلائے گئے ہوں گے <i>we</i>	shall, will or may
تُو بُلایا گیا ہو گا <i>thou</i>	have been called; or	تُم بُلائے گئے ہو گے <i>ye</i>	have been called; or,
وہ بُلایا گیا ہو گا <i>he</i>	should, &c. be called.	وہی بُلائے گئے ہوں گے <i>they</i>	should, &c. be called.

Past Conditional or Optative Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{میں} \\ \text{تو} \\ \text{وہ} \end{array} \right\} \begin{array}{l} \text{If, would} \\ \text{to God,} \\ \text{I, \&c.} \\ \text{had been} \\ \text{called; or,} \\ \text{then I} \\ \text{\&c. would} \\ \text{have been} \\ \text{called.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تم} \\ \text{وہی} \end{array} \right\} \begin{array}{l} \text{If, would} \\ \text{to God,} \\ \text{we, \&c.} \\ \text{had been} \\ \text{called; or,} \\ \text{then we,} \\ \text{\&c. would} \\ \text{have been} \\ \text{called.} \end{array}$

Present Indefinite Tense.

$\left\{ \begin{array}{l} \text{میں} \\ \text{تو} \\ \text{وہ} \end{array} \right\} \begin{array}{l} \text{I am called.} \\ \text{thou art called.} \\ \text{he is called.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تم} \\ \text{وہی} \end{array} \right\} \begin{array}{l} \text{we are called.} \\ \text{ye are called.} \\ \text{they are called.} \end{array}$
--	---

Imperfect or Present Past Tense.

$\left\{ \begin{array}{l} \text{میں} \\ \text{تو} \\ \text{وہ} \end{array} \right\} \begin{array}{l} \text{I was called.} \\ \text{thou wast called.} \\ \text{he was called.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم} \\ \text{تم} \\ \text{وہی} \end{array} \right\} \begin{array}{l} \text{we were called.} \\ \text{ye were called.} \\ \text{they were called.} \end{array}$
---	--

* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Definite or Present Present Tense.

Singular.	Plural.
مَينَ بُلَايا جاتا هُون <i>I am being called.</i>	ہم بُلَئي جاتي هين <i>we are being called.</i>
تُو بُلَايا جاتا هي <i>thou art being called.</i>	تُم بُلَئي جاتي هر <i>ye are being called.</i>
وہ بُلَايا جاتا هي <i>he is being called.</i>	وي بُلَئي جاتي هين <i>they are being called.</i>

Present Future Tense.

مَينَ بُلَايا جاتا هُون <i>I may,</i>	} <i>&c. be being called.</i>	ہم بُلَئي جاتي هُون <i>we may,</i>	} <i>&c. be being called.</i>
تُو بُلَايا جاتا هوي <i>thou mayest,</i>		تُم بُلَئي جاتي هُو <i>ye may,</i>	
وہ بُلَايا جاتا هوي <i>he may,</i>		وي بُلَئي جاتي هُون <i>they may,</i>	

Or,

مَينَ بُلَايا جاتا هُونگا <i>I shall, &c.</i>	} <i>be being called.</i>	ہم بُلَئي جاتي هُونگي <i>we shall, &c.</i>	} <i>be being called.</i>
تُو بُلَايا جاتا هوكا <i>thou shalt</i>		تُم بُلَئي جاتي هوكي <i>ye shall, &c.</i>	
وہ بُلَايا جاتا هوكا <i>he shall, &c.</i>		وي بُلَئي جاتي هونگي <i>they shall</i>	

Future Indefinite or Aorist Tense.

مَينَ بُلَايا جاؤن <i>I</i>	} <i>may, shall or will be called; or, be called, &c.</i>	ہم بُلَئي جاوين <i>we</i>	} <i>may, shall or will be called; or, be called, &c.</i>
تُو بُلَايا جاوي <i>thou</i>		تُم بُلَئي جاؤ <i>ye</i>	
وہ بُلَايا جاوي <i>he</i>		وي بُلَئي جاوين <i>they</i>	

Future Indefinite Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ بُلَايا جاوَنگا} \text{ } I \\ \text{تُو بُلَايا جاوَنگا} \text{ } thou \\ \text{وُه بُلَايا جاوَنگا} \text{ } he \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{called.} \end{array}$	$\left. \begin{array}{l} \text{هَم بُلَيِ جاوَنگي} \text{ } we \\ \text{تُم بُلَيِ جاوَنگي} \text{ } ye \\ \text{وَي بُلَيِ جاوَنگي} \text{ } they \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may be} \\ \text{called.} \end{array}$

Imperative.

$\left. \begin{array}{l} \text{مَينَ بُلَايا جاوَن} \text{ } let \text{ me be called.} \\ \text{تُو بُلَايا جاو} \text{ } be \text{ thou called.} \\ \text{وُه بُلَايا جاو} \text{ } let \text{ him be called.} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم بُلَيِ جاوَن} \text{ } let \text{ us be called.} \\ \text{تُم بُلَيِ جاو} \text{ } be \text{ ye called.} \\ \text{وَي بُلَيِ جاوَن} \text{ } let \text{ them be called.} \end{array} \right\}$
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Respectful and Precative forms of the Future and Imperative.

$\left. \begin{array}{l} \text{بُلَيِ جاوِي} \\ \text{or} \\ \text{بُلَيِ جاوِيگَا} \end{array} \right\} \begin{array}{l} \text{آپ} \\ \text{مَاجِب} \\ \text{خُصَرَت} \end{array}$	$\left. \begin{array}{l} \text{you, sir, or, your excellency shall, will,} \\ \text{or may be called; be you, sir, called;} \\ \text{may your excellency, &c. be called.} \end{array} \right\}$
---	---

بُلَيِ جاوِي we may, shall, or will be called; may we be called.

$\left. \begin{array}{l} \text{بُلَايا} \\ \text{بُلَيِ} \end{array} \right\} \begin{array}{l} \text{تُو thou shalt, &c. or mayest thou be called.} \\ \text{وُه he may, shall, &c. or may he be called.} \\ \text{تُم ye may, shall, &c. or may ye be called.} \\ \text{وَي they may, shall, &c. or may they be called.} \end{array}$	$\left. \begin{array}{l} \text{جاوِي} \\ \text{جاوِيگَا} \end{array} \right\}$
--	--

For the feminine of this, as well as of the preceding conjugations, the singular masculine final \uparrow (\bar{a}) of the infinitive, the participles, the auxiliaries and the future,

must be changed to *ای* (*ī*) in that number, and to *این* (*īn*) or *ایان* (*iyān*) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign *ن* (*n*) or *آن* (*ān*), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, *ہوئی تھیں* *they* (females) *had been*; *ہم بلائی جائی ہوئیں گی* *we* (females) *shall be being called*. See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require *کی* or *جی* before them;* and the most common of those which require *کی* are

* *مانند* *like*, is sometimes constructed with *کی* and at others with *جی*.

تَيْنَ <i>to, up to.</i>	سِوَا <i>besides, except.</i>
پاسِ <i>near, at the side.</i>	مَارِ <i>by reason, through.</i>
نَزْدِيكَ <i>near, about, with.</i>	لِي <i>on account, for.</i>
كُنِي <i>near, with.</i>	وَأَسْطَى <i>on account, for.</i>
مَعَهُ <i>in company, with.</i>	سَبَبِ <i>by reason.</i>
أَمَامِي <i>in front, before.</i>	بَاعِثِ <i>by reason.</i>
مَامَهِي <i>in front, facing.</i>	مُوجِبِ <i>by means.</i>
اِنْدَرِ <i>within, in the inside.</i>	عُوضِ <i>instead.</i>
بَيْنِ <i>in, among, between.</i>	بَدَلِ <i>in exchange, instead.</i>
بَاهِرِ or بَاطِنِ <i>without, on the out- side.</i>	بِرَابِرِ <i>equal to, opposite to.</i>
پِشِ <i>in the rear, behind.</i>	مُؤَاتِقِ <i>according to.</i>
اُوپرِ <i>on the top, above, upon.</i>	مُطَابِقِ <i>conformable to.</i>
نِچِ <i>beneath, under.</i>	يَمَانِ <i>at the abode, with.</i>
تَلِ <i>beneath, under.</i>	حَاتِثِ <i>into the hand.</i>
اُپرِ <i>over, across, through.</i>	قَابِلِ <i>capable, worthy.</i>
	اِثِ <i>worthy, suitable, fit.</i>
	بِهَارِينِ <i>in the perception, &c.</i>

And the words most in use, which take *يِ* before them, are

طَرَفِ <i>on the side, towards.</i>	نِسْبَتِ <i>in relation, in respect.</i>
طَرَحِ <i>in the manner, like.</i>	بَابِ <i>on the subject.</i>
خِاطِرِ <i>for the sake, for.</i>	مَعْرِفَتِ <i>by means, by.</i>

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از <i>from</i> .	بِلا or بِنا or بِنِ <i>without</i> .
از راه <i>by way</i> , (requiring	در <i>in</i> .
بِ in construction).	درمیان <i>among, between</i> .
ب (prefixed)	بِوا <i>besides</i> .
ب (prefixed)	عَلِ <i>on, upon, according</i>
به (separate)	to.
با <i>with</i> ,	عن <i>from, on, concerning</i> .
بِ without,	عند <i>with, according to</i> .
(prefixed)	فی <i>in, for (each)</i> .
or	ک (prefixed) <i>like</i> .
separate).	لِ (prefixed) <i>to, for</i> .
بر <i>on, in</i> .	مع or مَعَ <i>with, along with</i> .
بدون <i>besides, without</i> .	من <i>from</i> .
برای <i>by reason, for</i> .	
بعد <i>after</i> .	

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, many of which may be used adverbially also, are the following :

اب <i>now</i> .	اب تک
تا <i>to, until, to the</i>	or
end.	اب تک } <i>till now, yet</i> .
تک or تک <i>to, up to, until</i> .	کد or کب <i>when ?</i>
توڑی <i>till, up to</i> .	کب تک
تک <i>to, as far as, near</i> .	or
اب تب <i>presently</i> .	کب تک } <i>till when ? how long ?</i>

کبھی or کدھی } ever, some time.

کبھو or کبھو } &c. sometimes.

کبھی نہ کبھی } &c. some time or other.

کب سے } &c. since when ?
how long ago ?

کب تک } till when ?

کبھی نہ کبھی } &c. never.

جب or جد } when.

جب تک } till when, until.

or } till when, until.

جب تک } till when, until.

جب کبھی } whenever.

جب نہ تب } perpetually.

جب کا تب } at the time when.

تب or تہ } then.

تب تک } till then, so long.

or } till then, so long.

تب تک } till then, so long.

یہاں } here, this place.

ہاں (contract. of یہاں) } here.

یہیں } exactly here.

یہاں تک } hitherto, to this degree.

یہاں تک } hitherto, to this degree.

یہاں تک } hitherto, to this degree.

یہاں تک } hitherto, to this degree.

یہاں } where, which place.

جہاں } where, which place.

جہاں جہاں } wherever.

جہاں تہاں } here and there, every-where.

جہاں کبھی } wherever.

تہاں } there, that place.

کبھی } somewhere, any-where.

کہیں } somewhere or other.

کہیں نہ کہیں } nowhere.

کہیں نہ کہیں } nowhere.

ہر کہیں } every-where.

اور کہیں } elsewhere.

اُتھر or اِتھر } here, hither.

اُتھر or اِتھر } there, thither.

کُتھر or کِتھر } where ? whither ?

جُتھر or جِتھر } where, whither.

تیدھر or تَدھر *there, thither.*

کدھر سی &c. *whence ?*

جَدھر تَدھر *here and there.*

یُونکر or یُون *thus, in this manner.*

یُون نہ یُون *one way or other.*

وُون or وُون *in that manner.*

وُون کا وُون *as before, as originally.*

وُونہیں *exactly then.*

کیُونکر or کیُون *why ? how ?*

جیُون or جیُونکر *as, like as, when.*

تیُون or تیُونکر *so, in such wise, then.*

جیُون جیُون *as, whenever.*

تیُون تیُون *so, at that time.*

جیُون کا تیُون *precisely the same.*

جُون *as &c. (for جیُون &c.)*

جیُون جیُون } *somehow or other,*
جیُون جیُون } *some sort or other,*
جُون تُون } *in any way.*

جُونہیں *exactly when.*

ایسا *thus.*

وِسا *so.*

کِسا *how ?*

جِسا *as.*

تِسا *so.*

ایسا وِسا *so so, indifferently.*

جِسا تِسا *as well as.*

جِسا کا تِسا *precisely the same.*

اِتنا or اِتنا } *this much.*

اِتنا or اِتنا } *that much.*

وِتنا or وِتنا } *how much ?*

کِتنا or کِتنا } *as much as.*

تِتنا or تِتنا *so much.*

کِی بَیر *how often ?*

جِی بَیر *as often.*

تِی بَیر *so often.*

بَارِی *once, at last.*

بَارِہا or بَارِہا *often, repeatedly.*

بَارِی بَارِی *alternately.*

اِتِیبار *frequently.*

ایک بار *once. (and so*

دو بار *twice.) on).*

بِر or بِرُ again.

رُوز روز daily.

بِشَبَّابِش by night.

بِدم دم perpetually.

تُرُت or تَرُت instantly, quickly.

فِي الْحَال instantaneously.

فِي الْوَر immediately.

جَهِت or جَهِت quickly.

دُورِ during, in the presence.

دُورِ دُورِ gradually.

دُورِ دُورِ } gently, softly.

دُورِ دُورِ }

دُورِ دُورِ successively.

الْكُتْ } separately.

جُدا جُدا }

اِيْكُتْ اِيْكُتْ one by one.

عَلِي جِدْ apart, separately.

دُرِ كُنارْ aside.

عِلَاوْ besides.

مَا يَرَا } besides, moreover.

مَا وَرَا }

جُزْ besides, except.

قَرِيبْ near, about.

اَسْنِي سَامْنِي } opposite, face to

رُوزُ رُوزُ } face, before.

سَمْنِي opposite, confronting, facing.

بَاهِمْ together.

هَمْرَا together, along with.

سَمْنِي } along with, with.

بِي on, over.

نِيرِي near, beside.

قَبْلْ before.

بَعْدْ after, afterwards.

عَقَبْ at the heel, after.

عَنْقَرِيبْ nearly, shortly, soon.

چُكُونْ how? of what kind?

كَيْفْ how?

خَوَا مُخَوَا willing or not willing.

بَسْمَتْ } gratuitously.

مُفْتْ }

<p> $\left. \begin{array}{l} \text{انجنت} \\ \text{اجانت} \\ \text{ناگاه} \end{array} \right\}$ unawares, sud- denly. </p> <p> $\left. \begin{array}{l} \text{یک تلّم} \\ \text{یک لخت} \end{array} \right\}$ all at once, al- together. </p> <p> پہلے before, soon, ra- ther. </p> <p> پہلی first, in the first place, rather. </p> <p> دوسری secondly, &c. </p> <p> ندان at last, at length. </p> <p> آخر or آخرش at last, finally. </p> <p> آخر الامر at the end, finally. </p> <p> الصال now, presently. </p> <p> بالفعل now, at this mo- ment. </p> <p> مادام as long as, until. </p> <p> آج to day. </p> <p> کل yesterday or to morrow. </p> <p> دیروز yesterday. </p> <p> فردا to morrow. </p> <p> آج کل nowadays, short- ly. </p>	<p> دو دنوں two days ago or to come. </p> <p> تین دنوں three days ago or to come. </p> <p> چار دنوں four days ago or to come. </p> <p> ترکی at the dawn of day, early. </p> <p> سبیری in the morning, early, soon. </p> <p> وقت بوقت from time to time. </p> <p> وقت بیوقت constantly. </p> <p> وقت ناروقت occasionally. </p> <p> درون in, within. </p> <p> بہتر within. </p> <p> وری on this side, near. </p> <p> پری on that side, be- yond. </p> <p> واپار on both sides, across. </p> <p> ہرگاہ every-where. </p> <p> تلاؤپر upside down. </p> <p> بہت much, very. </p> <p> زیادہ more. </p>
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نَهَائَتِ extremely.

نَهِيَتِ extremely, very.

بِأ or بِس enough, much,
very.

أَكْثَرُ for the most part.

فِي أَجْمَلِهِ upon the whole.

الْقَصَّة } in short, in a
الْفَرَصِ } word.

أَغْلَبُ most likely.

غَايِبًا chiefly, most like-
ly.

لَا يَدُ } necessarily, in-
or } fallibly, un-
لَا جَرَمِ } doubtedly.

كَيُونُ نَهْهُوَ it must be.

هَوْنُ or هَانُ yes.

هَانُ هِينُ yes.

بَلِي yes, right, well.

الْبَتَّةُ certainly.

فِي أَصْحَابِهَا in truth, really.

حَقًّا truly, by God.

حَقِيقَةً really, truly.

حَقٌّ نَاحِثٌ right or wrong.

سَجَرُ or سَجَ truly, in earnest,
indeed.

أَمَّا by no means, not
at all, never.

مُطْلَقًا absolutely, not at
all.

نَهْنِ or نَهْ no, not.

نَهْنِ تَو (if) not then,
otherwise, else.

مَت not, do not.

أَهْنُ or أَهَانُ nay, no, do not.

مَيَادَا lest, God forbid!

شَايِدُ perhaps, possibly.

هَو تَو هَو may be, perhaps.

هَو نَهْ هَو must be, necessa-
rily.

كَاشَكِي or كَاشُ may it happen,
God send!

مَكْرُ unless, but, ex-
cept.

جَهْتُ but, except, save.

هَيَا probably, doubt-
less.

فقط <i>only, simply.</i>	مُدام <i>always, eternally.</i>
مَرَف <i>only, merely.</i>	ہرگز <i>ever.</i>
تو (emphatick) <i>do,</i> <i>in fact, indeed.</i>	کاه گاہی <i>some time or other.</i>
ای (affixed) } <i>very,</i>	ہنوز <i>yet.</i>
ہی (affixed) } <i>exactly.</i>	جناچہ <i>so that, like as.</i>
ہیں or ہی (or alone)	اِلا <i>if not, except, else.</i>
یعنی <i>that is to say, viz.</i>	حسب <i>agreeably to.</i>
کریا <i>one might say, as</i> <i>if.</i>	بغیر or غیر <i>other than, besides.</i>
گوکہ <i>say that, although.</i>	وغیرہ <i>et cætera, and the</i> <i>rest.</i>
نت <i>always, ever.</i>	مثلاً <i>for example.</i>
ہمیشہ } <i>always, ever.</i>	خصوصاً <i>especially.</i>
ہمراہ }	دفعۃً <i>often, all at once.</i>
	عنا <i>reasonably.</i>

38. The conjunctions most in use are

و or او or اور <i>and.</i>	بلکہ <i>but, moreover.</i>
بھی <i>also, even, like-</i> <i>wise.</i>	لیکن or لیکن <i>but, yet.</i>
کہ <i>that, because, or.</i>	اما <i>but, however.</i>
جو or جو <i>if, that, when.</i>	یا <i>or.</i>
کر or اگر <i>if.</i>	خواہ <i>or, either, whe-</i> <i>ther.</i>
ہم <i>also, even, like-</i> <i>wise.</i>	چاہو <i>either, or, choose.</i>
ہی or پر <i>but, yet, moreover.</i>	تو or تو <i>then.</i>
	پس <i>then, therefore.</i>

نیز <i>also, likewise.</i>	هرچند <i>how much soever,</i>
در (و اگر) <i>and if.</i>	<i>although.</i>
ورنه <i>and if not, unless.</i>	حال آنکه <i>whereas, notwith-</i>
اگرچه <i>although.</i>	<i>standing, although.</i>

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are

واه واه <i>or</i> واه	واه <i>or</i> هَی <i>alas! strange!</i>
کیا خوب	وای <i>alas! strange!</i>
شبابش	هیهات <i>alas! begone!</i>
آفرین	جیی جیی <i>or</i> جیی <i>fy! tush!</i>
دهن	هت <i>fy! begone!</i>
کیا بات هَی	جنهی } <i>begone!</i>
مرحبا <i>hail! God bless</i>	<i>or</i> چل جنهی } <i>avaunt!</i>
you! welcome!	دُر <i>or</i> دُور هو <i>avaunt! begone!</i>
خبردار <i>have a care.</i>	لو <i>lo! look! see!</i>
	<i>there now!</i>
هائی <i>or</i> هائی هائی	باب ری } <i>astonishing!</i>
وا <i>or</i> وای	باب میرا } <i>good God!</i>
واوِیلا	چپ } <i>silence!</i>
دردا <i>or</i> درِفا	چپ رهو } <i>hush!</i>
حیف <i>or</i> افسوس	

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
1	۱	१	ایک	15	۱۵	१५	پندرہ
2	۲	२	دو	16	۱۶	१۶	سولہ
3	۳	३	تین	17	۱۷	१۷	سترہ
4	۴	४	چار	18	۱۸	१۸	اٹھارہ
5	۵	۵	پانچ	19	۱۹	۱۹	انیس
6	۶	۶	چھ	20	۲۰	۲۰	بیس
7	۷	۷	سات	21	۲۱	۲۱	ایکیس
8	۸	۸	آٹھ	22	۲۲	۲۲	بائیس
9	۹	۹	نو	23	۲۳	۲۳	تیس
10	۱۰	۱۰	دس	24	۲۴	۲۴	چوبیس
11	۱۱	۱۱	ایکادہ	25	۲۵	۲۵	پچیس
12	۱۲	۱۲	بارہ	26	۲۶	۲۶	چھیس
13	۱۳	۱۳	تیرہ	27	۲۷	۲۷	ستائیس
14	۱۴	۱۴	چودہ	28	۲۸	۲۸	اٹھائیس

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
29	٢٩	٢٩	أَتَيْس	49	٤٩	٤٩	أَتَيْس
30	٣٠	٣٠	تَيْس	50	٥٠	٥٠	بَيْس
31	٣١	٣١	اِكْتَيْس	51	٥١	٥١	اِكَاوَن
32	٣٢	٣٢	بَيْس	52	٥٢	٥٢	باوَن
33	٣٣	٣٣	تَيْس	53	٥٣	٥٣	تَرْبَن
34	٣٤	٣٤	جَوَيْس	54	٥٤	٥٤	جَوَن
35	٣٥	٣٥	بَيْتَيْس	55	٥٥	٥٥	بَيْجَن
36	٣٦	٣٦	جَيْتَيْس	56	٥٦	٥٦	جَيْس
37	٣٧	٣٧	سَيْتَيْس	57	٥٧	٥٧	سَاوَن
38	٣٨	٣٨	اَتَيْس	58	٥٨	٥٨	اَتَاوَن
39	٣٩	٣٩	اَتَاَيْس	59	٥٩	٥٩	اَتَيْس
40	٤٠	٤٠	جَاَيْس	60	٦٠	٦٠	سَاَيْس
41	٤١	٤١	اِكْتَاَيْس	61	٦١	٦١	اِكْتَيْس
42	٤٢	٤٢	بِيَاَيْس	62	٦٢	٦٢	بَاَيْس
43	٤٣	٤٣	تِيَاَيْس	63	٦٣	٦٣	تَرْبَيْس
44	٤٤	٤٤	جَوَاَيْس	64	٦٤	٦٤	جَوَيْس
45	٤٥	٤٥	بَيْتَاَيْس	65	٦٥	٦٥	بَيْتَيْس
46	٤٦	٤٦	جَيْتَاَيْس	66	٦٦	٦٦	جَيْبَاَيْس
47	٤٧	٤٧	سَيْتَاَيْس	67	٦٧	٦٧	سَيْس
48	٤٨	٤٨	اَتِيَاَيْس	68	٦٨	٦٨	اَتَيْس

FIGURES.			FIGURES.		
Engl.	Arab.	Ind.	Engl.	Arab.	Ind.
69	٦٩	٤٤	85	٨٥	٤٤
70	٧٠	٥٥	86	٨٦	٤٥
71	٧١	٥٩	87	٨٧	٤٦
72	٧٢	٥٢	88	٨٨	٤٧
73	٧٣	٥٣	89	٨٩	٤٨
74	٧٤	٥٤	90	٩٠	٤٩
75	٧٥	٥٥	91	٩١	٥٠
76	٧٦	٥٦	92	٩٢	٥١
77	٧٧	٥٧	93	٩٣	٥٢
78	٧٨	٥٨	94	٩٤	٥٣
79	٧٩	٥٩	95	٩٥	٥٤
80	٨٠	٦٥	96	٩٦	٥٥
81	٨١	٦٩	97	٩٧	٥٦
82	٨٢	٦٢	98	٩٨	٥٧
83	٨٣	٦٣	99	٩٩	٥٨
84	٨٤	٦٤	100	١٠٠	٥٩

Some little variation from the above may occur in a few instances ; as, 33 تینتیس, 34 چونتیس, 38 اڑتیس, 39 انچالیس, 82 ہرایی, 63 ارشدہ, 66 چہاجہٹ, 55 بچاؤن, 48 اڑتالیس, 43 تینتالیس,

91, 92, 93, &c. And the series after one hundred is continued thus, 101, 938. When, however, the word *ایک* is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers ; as, *about a hundred*, *near two hundred and two* : and, if a noun is used, it generally precedes the numeral, when this sense is intended ; so, *about ten men* ; *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers ; and the order of the alphabet then observed, with the quantity denoted by each letter, is,

۵۵۵۵۵	۵۵۵۵	۵۵۵۵	۵۵۵۵۵
کلمن	حطی	هوز	ابجد
۵۵۵۵۵	۵۵۵۵۵	۵۵۵۵۵۵	۵۵۵۵۵۵
سمن	نمذ	قرشت	منظع

The intermediate and subsequent numbers being denoted by the composition of these letters ; as *eleven*, *لو*, *thirty-six*, *تصد*, *one hundred and ninety four*, *بع*, *two thousand*, *نح*, *five hundred thousand*, &c.

41. The Ordinals are,

1st..... پہلا	6th.. چھٹوان or چھٹھا
2d.... دوسرا or دوجا	7th..... ساتوان
3d..... تیسرا or تینجا	8th.. آٹھوان
4th..... چوتھا	9th..... نوان
5th..... پانچوان	10th..... دسوان

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

A four..... گنڈا	A hundred..... سیکڑا
A five..... گاہی	A thousand..... ہزار
A score..... بیسی	A hundred thousand لاکھ
A forty..... چالیسا	A ten millions..... کروڑ

43. In a distributive-sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارہوان بارہوان *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, more especially with regard to the folds or rows of any material, ہا or لڑا or پڑا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms ; so, اکٹھا *single*, دوگنا *double*, تہرنا *treble*, چوگنا *quadruple*, پنجنا *quintuple*, چھ لڑا *sextuple*, ستہرنا *septuple*, آٹھ گنا *octuple*, نوہنا *ninefold*, دس گنا *tenfold*, &c. but اکا and اکہرا are also used for single, دوتا and دوہرا and نوہرا and نوہرا for double, تہرا and تہرا for treble, چوہرا and چوہرا for quadruple : and چند

may with the Persian numerals be adopted as an affix for the same purpose ; so, *دو چندان* *two fold, twice as much* ; *سه چندان* *treble* ; *چهار چندان* *quadruple* ; *نه چندان* *nine fold* *ده چندان* *ten fold* : whilst *برابر* or *ته* may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number ; as, *دو برابر* *twice as much*, *سه تین ته* *three fold*, *سات برابر* or *سات هفت ته* *seven fold*.

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

$\frac{1}{4}$ پاؤ or چوتھائی or چوتھائی	$3\frac{3}{4}$ پونی چار
$\frac{1}{3}$ تہائی	$19\frac{2}{3}$ پونی بیس
$\frac{2}{3}$ ڈیڑھ پاؤ	$30\frac{1}{2}$ سوا تیس
$\frac{1}{2}$ آدھا	$50\frac{1}{2}$ ساڑھی پچاس
$\frac{2}{5}$ دو تہائی	75 پونی سو
$\frac{3}{4}$ پون or تین پاؤ	125 سوا سو
$1\frac{1}{4}$ سوا	150 ڈیڑھ سو
$1\frac{1}{2}$ ڈیڑھ	250 اڑھائی سو
$1\frac{3}{4}$ پونی دو	175 پونی دو سو
$2\frac{1}{4}$ سوا دو	225 سوا دو سو
$2\frac{1}{2}$ اڑھائی	275 پونی تین سو
$2\frac{3}{4}$ پونی تین	325 سوا تین سو
$3\frac{1}{4}$ سوا تین	350 ساڑھی تین سو
$3\frac{1}{2}$ ساڑھی تین	750 ساڑھی سات سو

1250 سَوَا ہزار	2250 سَوَا دو ہزار
1500 ڈیڑہ ہزار	2500 اڑھائی ہزار
1750 پوئی دو ہزار	3500 ساڑھی تین ہزار

Of the words above used, which have not already been particularly explained, پوئی means *a quarter less*, سَوَا with *a quarter*, ساڑھی with *a half*, and اڑھائی *two and a half*.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

آ	as	گرم	<i>warm weather</i> , from	گرم	<i>warm</i> .
آب	—	بہتات	} <i>abundance</i> ,	—	بہت <i>much</i> .
آیت	—	بہتائیت		—	
اس	—	مٹھاس	<i>sweetness</i> ,	—	مٹھا <i>sweet</i> .
ان	—	اُونچان	<i>height</i> ,	—	اُونچا <i>high</i> .
ای	—	براۓ	<i>evil</i> ,	—	برا <i>bad</i> .
آئی	—	چوکسائی	<i>caution</i> ,	—	چوکس <i>cautious</i> .
پا	—	پڑھا پا	<i>old age</i> ,	—	پڑھا <i>old</i> .
پن	—	موٹاپن	<i>fatness</i> ,	—	موٹا <i>fat</i> .
پنا	—	بیواپنا	<i>widowhood</i> ,	—	بیوا <i>widow</i> .
تا	—	کوملتا	<i>softness</i> ,	—	کومل <i>soft</i> .

تې	as	کمی deficiency,	from	کم little.
گی	—	تازگی freshness,	—	تازہ fresh.
هت	—	کڑواہٹ bitterness,	—	کڑوا bitter.

Or from primitive nouns substantive by affixing to them

ات	as	انسانیّت humanity,	from	انسان man.
آیت	—	بنیادیت a council,	—	پانچ five.

But they are still more abundantly derived from verbs ; some being the same in form as the second person singular of the imperative, like بول *speech*, چاہ *desire* : or as the present, or past, participle in either gender ; so, بولنا *the faculty of speech*, کہا *a saying or order*, بڑھتی *increase*, گنتی *a reckoning*, بولی *speech*, from بول *speak*, کہہ *say*, بڑو *increase*, گن *reckon*. They are, moreover, to be obtained by adding to the second person singular of the imperative

او	as	دباؤ pressure,	from	دبا press.
آو	—	چڑھاؤ ascent,	—	چڑھ ascend.
آپ	—	مِلاب concord,	—	مِل meet.
ای	—	کھلائی a feeding,	—	کھلا feed.
آئی	—	بوائی a sowing,	—	بو sow.
اں	—	جلن a burning,	—	جل burn.
اُنت	—	پڑھنت a reading,	—	پڑو read.
وا	—	بھلوا deception,	—	بھل deceive.
وٹ	—	بناروت contrivance,	—	بنا contrive.

هت	as	بُلَهِت <i>a calling</i> ,	from	بُلا <i>call</i> .
آس	—	پِیاس <i>thirst</i> ,	—	پِی <i>drink</i> .

And Persian nouns of this description are often had by the addition of *إش* to adjectives or to the imperatives of verbs in that language; as, *پیدايش production*, from *پدا produced*; *دانش knowledge*, from *دان know*.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining *هارا* or *والا* to the inflected infinitive of a verb; so, *مارنیهارا a smiter*, *بولنیوالا a speaker*; and, by adding to nouns or verbal roots the same affixes, or

ها	as	دَلکیها <i>a trotter</i> ,	from	دَلکی <i>a trot</i> .
هار	—	جُورِپِهار <i>a bracelet-seller</i> ,	—	جُورِی <i>a bracelet</i> .
وال	—	کھنوال } <i>a wharfinger</i> ,	—	کھات <i>a wharf</i> .
وار	—	کھنوار }		
ر	—	سُنا <i>a goldsmith</i> ,	—	سونا <i>gold</i> .
آر	—	چمار <i>a currier</i> ,	—	چام <i>leather</i> .
آرا	—	پَنجِپارا <i>a cook</i> ,	—	پَنجِی <i>an oven</i> .
او	—	پَرُو <i>a watchman</i> ,	—	پَر <i>a watch</i> .
اوا	—	تِلُوا <i>a servant</i> ,	—	تِل <i>service</i> .
وا	—	مَچِہرا <i>a fisherman</i> ,	—	مَچِہ <i>a fish</i> .
لوڑا	—	بِگُوڑا <i>a deserter</i> ,	—	بِگ <i>flee</i> .
ایرا	—	سَنجِرا <i>a snake-catcher</i> ,	—	سَنب <i>a snake</i> .
آھا	—	دُورِھا <i>a runner</i> ,	—	دُور <i>run</i> .

اي	as	سندیس <i>a messenger</i> ,	from	سندیس <i>a message</i> .
ایا	—	مکھنیا <i>a butter-man</i> ,	—	مکھن <i>butter</i> .
ایارا	—	گھسارا <i>a grass-cutter</i> ,	—	گھاس <i>grass</i> .
آیت	—	بھالیت <i>a spearman</i> ,	—	بھالا <i>a spear</i> .
آیتا	—	چڑھیتا <i>a rider</i> ,	—	چڑھ <i>mount</i> .
اکت	—	لیکھت <i>a writer</i> ,	—	لکھ <i>write</i> .
آکت	—	پیراکت <i>a swimmer</i> ,	—	پیر <i>swim</i> .
اکو	—	پیوکتو <i>a great drinker</i> ,	—	پی <i>drink</i> .
بال	—	گوبال <i>a cowherd</i> ,	—	گو <i>a cow</i> .
وان	—	کاروان <i>a carter</i> ,	—	کار <i>a cart</i> .
وئا	—	گوتیا <i>a singer</i> ,	—	گا <i>sing</i> .
واھا	—	ھلواھا <i>a ploughman</i> ,	—	ھل <i>a plough</i> .
بان	—	دربان <i>a porter</i> ,	—	در <i>a door</i> .
بند	—	نعلبند <i>a farrier</i> ,	—	نعل <i>a horseshoe</i> .
بر	—	رہبر <i>a guide</i> ,	—	راہ <i>a way</i> .
باز	—	مرغیاز <i>a cockfighter</i> ,	—	مرغ <i>a cock</i> .
چی	—	طنبورچی <i>a drummer</i> ,	—	طنبور <i>a drum</i> .
دار	—	زمیندار <i>a landholder</i> ,	—	زمین <i>land</i> .
زن	—	تیرزن <i>an archer</i> ,	—	تیر <i>an arrow</i> .
ساز	—	سخن ساز <i>an orator</i> ,	—	سخن <i>a speech</i> .
کار	—	بدکار <i>an evildoer</i> ,	—	بد <i>evil</i> .
گار	—	گناہگار <i>a sinner</i> ,	—	گناہ <i>sin</i> .
گر	—	سوداگر <i>a merchant</i> ,	—	سودا <i>trade</i> .

47. Local and instrumental nouns are often the same in form as the infinitive of a verb ; so, *it is a range or park for deer* : or, they may be derived from the second person singular of the imperative by the addition of *ان* (*an*) or *نی* (*nī*) ; as, *بیلنا* or *بیلن* *a rolling-pin*, from *بیل* *roll* ; *کڑنی* *a pair of scissors*, from *کڑ* *clip*.* But the latter are in some instances obtained from adjectives by subjoining *ی*, as *گول* *a ball*, from *گول* *round* ; and, the former more frequently from substantives by affixing

آٹھل	as	دیرتھل	} <i>a temple</i> ,	from	دیر	<i>a god</i> .
آٹھان	—	دیرتھان				
آٹھان	—	قبرستان	} <i>a burying-place</i> ,	—	قبر	<i>a grave</i> .
آٹھان	—	قبرستان				
ستان	—	ہندوستان	<i>India</i> ,	—	ہندو	<i>Indian</i> .
ال	—	دیول	<i>a temple</i> ,	—	دیر	<i>a god</i> .
آلا	—	سوا	<i>Siva's temple</i> ,	—	سوا	<i>Siva</i> .
باڑی	—	پھولباڑی	} <i>a flower garden</i> ,	—	پھول	<i>a flower</i> .
باڑی	—	پھولباڑی				
مال	—	گھڑمال	<i>a stable</i> ,	—	گھڑا	<i>a horse</i> .
مال	—	گاوڑمال	<i>a cow-house</i> ,	—	گاو	<i>a cow</i> .
پور	—	غازی پور	<i>city of Ghāzī</i> ,	—	غازی	} (proper names).
آباد	—	حیدرآباد	<i>city of Haidar</i> ,	—	حیدر	

* *بستی* *a village*, from *بس* *dwelt* ; *جھاڑ* *a broom*, from *جھاڑ* *sweep* ; and *بچھونا* *a bed*, from *بچھا* *spread*, also occur.

دان	as	قلمدان <i>a pen-case,</i>	from	نم <i>a pen.</i>
زار	—	لاله زار <i>a tulip-bed,</i>	—	لاله <i>a tulip.</i>
شن	—	گلشن <i>a rose-bower,</i>	—	گل <i>a rose.</i>
گاه	—	آرامگاه <i>a resting-place,</i>	—	آرام <i>rest.</i>

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	گھڑیال <i>an hour-bell,</i>	from	گھڑی <i>an hour.</i>
ایل	—	نکیل <i>a camel's nose-stick,</i>	—	ناک <i>a nose.</i>
اد	—	دستہ <i>a handle,</i>	—	دست <i>a hand.</i>
آنہ	—	انگشتانہ <i>a thimble,</i>	—	انگشت <i>a finger.</i>
اکٹ	—	چشمک <i>spectacles,</i>	—	چشم <i>an eye.</i>

48. The diminutive of a noun is obtained by affixing to it

آ	—	بچیا <i>a little daughter,</i>	from	بچی <i>a daughter.</i>
آلا	—	موریلا <i>a peachick,</i>	—	مور <i>a peacock.</i>
ایل	—	بھیل } <i>a tiger's whelp,</i>	—	باجھ <i>a tiger.</i>
ایلا	—	بھیلا }		
ایٹا	—	بھنیٹا } <i>a young Brāhman,</i>	—	برہمن <i>a Brāhman.</i>
ایٹا	—	بھنیٹا }		
آوتا	—	خرنوتا <i>a fawn,</i>	—	ھرن <i>a stag.</i>
ایا	—	کچیا <i>a small bedstead,</i>	—	کھات <i>a bedstead.</i>
ڑی	—	پلنگڑی <i>a small bedstead,</i>	—	پلنگٹ <i>a bedstead.</i>
وا	—	مرنوا <i>a manikin,</i>	—	مرد <i>a man.</i>
اکٹ	—	توپکٹ <i>a musket,</i>	—	توپ <i>a cannon.</i>

بَیچہ as باغیچہ a little garden, from باغ a garden.

چہ — دِیکِہ } a kettle, — دِیکِہ a caldron.
چی — دِیکِیہ }

Or by changing a final $\bar{\tau}$ into ای as رِبی a string, from رِتا a rope ; گولی a bullet or pill, from گُلا a ball.

49. Adjectives may be formed from substantives by prefixing

ا	as	اِہل fruitless,	from	پہل fruit.
ان	—	اِہونا impossible,	—	ہونا to be.
نا	—	نا اِمید hopeless,	—	اِمید hope.
لا	—	لاچار helpless,	—	چارہ help.
بی	—	بیڈر fearless,	—	ڈر fear.
نِر	—	نِرادر disrespectful,	—	اَدِر respect.
ب	—	بِعل undefiled,	—	مل filth.
بی	—	بیخبر incautious,	—	خبر intelligence.
ہم	—	ہم آہنگ concordant,	—	آہنگ sound.
س	—	سُرُوب well-formed,	—	رُوب form, shape.
کُ	—	کُڈھنگ ill-mannered,	—	ڈھنگ manners.

Or by affixing

آ	as	بُورُہا hungry,	from	بُورُہا hunger.
د	—	دو سالہ biennial,	—	دو سال two years.
اُ	—	اُردھا golden,	—	سونا gold.
اَنہ	—	اَنہ چلانا childish,	—	چلانا a child.
اُو	—	اُو دِیدارو sightly,	—	دِیدار view.

ایا	as	بگهیر یا quarrelsome,	from	بگهیرا contention.
ایارا	—	دُگهیارا afflicted,	—	دُگه pain.
ایتا	—	بجهیتا late,	—	بجهتا the rear.
ای	—	بازاری of the market,	—	بازار market.
ایمن	—	چوبین wooden,	—	چوب wood.
اینه	—	ریشمینه silken,	—	ریشم silk.
ایانه	—	مالیانه annual,	—	مال a year.
ایلا	—	رسیلا juicy,	—	رِس juice.
آیل	—	دنتیل tusked,	—	دنت a tooth.
ایلا	—	گهریلا domestick,	—	گهر a house.
لُو	—	جهزآلو quarrelsome,	—	جهزرا a quarrel.
لا	—	رجهتا hindermost,	—	رجهتا the rear.
کا	—	آکا single,	—	ایک one.
نا	—	دونا double,	—	دو two.
را	—	تیرا third,	—	تین three.
وان	—	نمون tenth,	—	دس ten.
ها	—	پنہا aquatick,	—	پانی water.
جروٹ	—	بیاهنی جروٹ marriageable,	—	بیاهنا to marry.
مان	—	بدھمان wise,	—	بدھ wisdom.
ونٹ	—	بولنٹ powerful,	—	بل power.
بند	—	ههیار بند armed,	—	ههیار arms.
مند	—	دولتمند wealthy,	—	دولت wealth
دار	—	وفادار faithful,	—	وفاء fidelity.
سار	—	کوهسار mountainous,	—	کوه a mountain.

گمیں	as	غمگین	sorrowful,	from	غم	sorrow.
ناک	—	ہولناک	terrible,	—	ہیل	terroure.
وار	—	سُرگوار	grievous,	—	موک	grief.
ور	—	نامور	renowned,	—	نام	a name.
آور	—	زورآور	strong,	—	زور	strength.
زا	—	ولایتزا	foreign-born,	—	ولایت	a foreign country.
مُون	—	نیلگون	blue-coloured,	—	نیل	blue, indigo.
فام	—	زعفران فام	saffron-coloured,	—	زعفران	saffron.
مایل	—	زردی مایل	yellowish,	—	زردی	yellowness.
کونا	—	چوکونا	four-cornered,	—	چو	(in comp.) four.
گوشہ	—	شش گوشہ	hexagonal,	—	شش	six.

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative اک (āk) آکا (ākā) or آنکا (ānkā) or ویا (waiyā); as, *اگر* a great runner, from *دوڑ* run; *لڑاکیا* quarrelsome, from *لڑ* fight; *گویا* eloquent, from *گو* speak.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively; so, from *یہ* this, may be deduced *ایسا* or *ایتنا* or *اتا* or *ایسا* this-much, thus many; *یوں* or *یونکر* in this manner, thus; *ایسا* this-like, such; *یہاں* this place, here; *یہیں* exactly here; *انہر*

or اَيْدِهَر *this way, hither* : from هُ *that* ; يَنْتَا or يَنْتَا or اَنْتَا or اَنْتَا *that-much, so many* ; هُون or هُونَكِر *in that manner, so* ; يَسَا *that-like, so* ; هَان *that place, there* ; هَيْن *exactly there* ; اَنْدِهَر or اُونْدِهَر *that way, thither* : from كُون *who ? what ? which ?* كَد or كَب *when ?* كُنْتَا or كُنْتَا or كُنْتَا or كُنْتَا *how much ? how many ?* كُون or كُونَكِر *how ? in what manner ? why ?* كَيَا *what-like ? what sort of ? how ?* كِهَان *where ?* كِدِهَر or كِدِهَر *whither ?* كَي *how many ?* from جُون *who, what, which* ; جَد or جَب *when* ; جُنْتَا or جُنْتَا *as much as, as many as* ; جُون or جُون or جُونَكِر *as, like as* ; جَيَا *what like, as* ; جِهَان *where* ; جِدِهَر or جِدِهَر *whither* ; جَي *as many* : and, from تُون *that*, تَد or تَد or تَد or تَد or تَد *then* ; تَنْتَا or تَنْتَا or تَنْتَا or تَنْتَا *so much or so many* ; تُون or تُون or تُونَكِر *so, in that manner* ; تَسَا *such, so* ; تِهَان *there* ; تِدِهَر or تِدِهَر *that way* ; تَي *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are generally formed from other verbs by the interposition or addition of ا or ي or ي or ا or ا. The letter ا is frequently inserted after the first consonant of the root ; and sometimes, though but rarely, it follows the second ; in other cases, it is added to the last : as, كُنْتَا *to cut*, from كُنْتَا *to be cut* ; نَكَاْنَا *to take out*, from نَكَاْنَا *to issue* ; بَجَاْنَا *to save*, from بَجَاْنَا *to escape* : و and ي are used immediately before the last consonant of the root ; so,

کھولنا *to open*, from کھلنا *to be opened* ; پینا *to pound or grind*,
 from پسنا *to be ground* : and ٻ, or ڀ are always subjoined
 to the root ; as, ڏروڻا *to cause to frighten*, from ڏرنا *to fear* ;
 دلانا *to cause to give*, from دينا *to give*. When the root,
 moreover, is a monosyllable ending in ٻ or ڀ, or ي, the
 last letter is commonly dropped and ڻ inserted before
 the causal sign ٻ or ڀ ; as, کھلانا and کھلڻانا *to feed and to cause*
to feed, from کھانا *to eat* ; سُلانا and سُلڻانا *to cause to sleep and*
to cause to be put to sleep, from سونا *to sleep* ; سِلانا and سِلڻانا
to cause to sew, and to cause to be sewed, from سينا *to sew*.

53. From nouns, also, whether substantive or adjective, some verbs are derived ; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue, attribute or appendage, as does the adjective in like manner its substantive : with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes

the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but, the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا برہ کی پیر سی آیا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ بھج بیٹھا* but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever. In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی سہون کو جوانی کی مے* the wine of youth has mounted up in all.

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them, should be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں انکی شادی کی نکر مین تھی* her father, mother, brother, were all three meditating her marriage. In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed; so, *تمہاری بیٹی کی کتاب و کاغذ یہاں پڑی ہیں* your son's book and paper are fallen here.

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word; as, *اُس کا بھائی بکرم* his brother Bikram: but the postpositions

by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, *گنگا تہ پر* *on the bank (of) the Ganges*; *ہزار تولی سونا* *a thousand tolas (of) gold*; and, on the contrary, their use in some cases may appear to us redundant; as *فکر کا لفظ* *the word fkr or fkr's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c. as well as mere relationship; so, *کھانے کی کونٹھری* *an eating-room*; *دو سو روپے کا گھوڑا* *a horse worth two hundred rupees*; *بڑے سر کا جھوٹرا* *a boy with a large head*; *یہ چینی کی نہیں* *this (female) cannot live*; *کھیت کا کھیت* *the whole field*; *سب کا* *all together*; *چتر کا چتر* *all a picture*; *رات کی رات میں* *in the middle of the night*; *بات کی بات میں* *at the very word*; *چھپی کا چھپا* *totally concealed*; *کنگال کا کنگال* *totally poor*.

57. The nominative case is frequently used after a transitive verb; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposi-

tion : so, *اس کا نام تو بتاؤ do tell me the name of this ; گھر جا go home ; نہ آنکھوں دیکھا نہ کانوں سنا neither seen (with) eyes nor heard (with) ears ; گنگا کنارے (on) the bank (of) the Ganges ; اچھے طرح (in) a good manner ; اُس کی دو بیٹی تھیں (at the abode) of him were two daughters, or he had two daughters, an ellipsis of some word, perhaps یہاں occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter ; unless both words are pronouns, when each may be followed by its casual sign : so, *تُو اپنی لڑکی میری پتر کو دی give thou thy daughter to my son ; میں اُسے تم کو دوں گا I will give him to you ;* in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but, when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only ; as *میرے ہاتھ میں سونے، روپیے، تانبے، لہے وغیرہ کی کھانین mines of gold, silver, copper, iron, &c.* and if they are in an oblique case of the plural, though a conjunction intervenes, the plural*

sign may be omitted in all such words but the last : as,
 گوزن اور ہرنون کی کیا دیجی شرح *how shall we give a description*
of the elks and deer ?

58. The simple postpositions follow immediately the nouns they govern ; but, such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words with which they are constructed ; so, ساٹھ اُس کی *with him* ; مارے ڈھشت کی *or* ڈھشت کی مارے *through fear* ; پاس گھوڑے کی *or* پاس کی گھوڑے *near the horse.*

59. Of the postpositions denoting the ablative case, سی is more usual and more polite than سن *or* سے and for the dative and accusative in pronouns کو *or* تین کی is accounted more respectful than the terminations ای and این.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number ; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be ; as, اُس کی مُتھ کو کالا کرو *make his face black.*

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally pre-

ferred to the plural ; as, تین سپاہی بی چار مرد کو مارا *three soldiers beat four men* ; هزار گھوڑی سی کچھ کم ہوگا *there may be something less than a thousand horse* ; چھ مہینے میں مین مرونگا *in six months I shall die*.

62. The personal pronouns may be occasionally omitted, when the sense is clear without them ; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry ; so, میں نے نہیں جو سیر کروں کوہ طور کا, *(I am) not Moses that I should perambulate Mount Sinai* ; جیون بادِ سا کُدر گئی ہم *like the zephyrs we have fled away*. When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine is adopted without any noun expressed, some such word as بات *business, affairs*, is generally understood : so, نہ اپنی کہتا نہ اور کی سنتا *he neither mentions his own (affairs) nor attends to (those) of others* ; جو کچھ ہونی تھی سو ہوئی *whatever was to be that (has) happened*.

63. In speaking of one's self with another, it is customary to give the first person the precedence ; and, for that person even the plural is often adopted, though an individual only is intended ; as, ہم تم جاوینگے *you and I will go* : and, should the saying of a third person be reported, the same pronouns and the same words, in every

respect, are commonly adopted, as were used by the first speaker ; so, اُس نے کہا کہ میں نہ جاؤنگا *he said that I shall not go*, meaning in our idiom, *that he should not go* ; راجا نے کہا کہ میں ماراؤنگا *the king wished, that striking the sword I will die*, meaning, *that he would die*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity or contempt : in speaking respectfully to any one, the plural of this pronoun at least must be adopted ; but, when a dependant addresses his superiour, or a great degree of deference is intended, آپ *self*, صاحب *master*, حضرت *your worship*, پیر و مرشد *my patron*, خداوند *my lord*, مہاراج *your highness*, or some such term of honour, must be used, and generally with a verb in the third person plural ; as, تم کیا کہتی ہو *what do you say ?* you said exactly تمہیں نے یونہی کہا *you said exactly so* ; اگر مہاراج کہیں *if your highness shall order* ; پیر و مرشد جو کہ *if your highness shall order* ; فرماویں حق ہے *Sir! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular ; as, اُن نے کہا *he or she said*, بادشاہ محل سے دیکھتی تھی *the king seated in the seraglio was viewing the dance* : and, the plural emphatic termination اون (on) in pronouns seems to make expressions in which they are used still more respectful ; so, انہوں نے فرمایا *he or she said or commanded*. When, moreover,

any one speaks with humility of his own actions or circumstances to a superiour, or seeks even to address his friend very respectfully, it is customary to substitute such words as عاجز فقير عامي بندہ غلام فدوی slave, servant, beggar, poor creature, sinner, &c. or in the latter case دوستدار مخلص friend, wellwisher, &c. for the first personal pronoun; so, بندي کا گھر دہلی میں ہے (your) slave's home is in Dihli, meaning, my home is at Dihli; قبلہ فدوی سی آپ کی قبلہ فدوی Sir, your service cannot be performed by (me your) slave; دوستدار صاحب زادی کو کل دیکھیں گا the friend will see the master's son to-morrow, or, I shall see your son, Sir, to-morrow.

65. For the third person, *وہ* is generally adopted; but, when discrimination is necessary, *یہ* is applied to the object near at hand or to that last named in discourse, and *وہ* to the remote or the first mentioned; as, the English word, *this*, is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, جب یہ اٹوار اپنی لڑکی کی راجا دیکھی when the king saw these manners of his son.

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member

of a sentence, is necessary, the common *آپ* must then be used instead of the peculiar or demonstrative ; so, *بنا اپنا نام tell thy name ; لگا the prince* *راج پتر اپنی جی مین کہنی لگا the prince began to say in his own mind ; نکر تو ظالم آپ do not,* *wretch, administer medicine to thyself ;* and the genitive *آپنا* may be used substantively ; as, *جو اپنوں ہین کو ماروگی تو* *if you shall kill your very own, then the protection of whom will you make ?* But, if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflection before postpositions ; so, *آپ کی چرچہجو رہتی سی مجھی سنجہ ہی* *I have pleasure, sir, in your living a long life ;* and never *آپنا* &c. unless as the simple pronoun. When, in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted ; so, *میں اور میرا باپ* *I and my father.*

67. To pronouns, and more rarely to nouns, the reflective *آپ* or *خود self*, and the adjective *اپنی own*, are subjoined to denote peculiarity, identity or emphasis ; but, the adverb *ہی* or *ہین* which generally becomes *ای* when subjoined to *سو* or *اُس* *پہ* *مجھ* *مجھے* *وہ* *پہ* *اُس* *پہ* is most in use for this purpose, and even *آپ* or *خود* may be employed at the same time with it ; so, *میں ہی خود اس کی تین تمام کیا* *I my-*

self completed this ; یہ حویلی میری ہے *this house is my own* ; میں آپ ہی *in this very altercation* ; میں آپ ہی *I my very self* ; آپ ہی میں *of myself I transacted this business* ; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لڑک or لڑکوں if plurality is intended.

68. As a mere interrogative, کیا *what ? which ?* is not applicable to persons ; but it is often used threateningly, or to express satisfaction, astonishment or desire : and, in these senses, it may be immediately followed by the appellations of human beings ; as, کیا حرامزادہ *what a scoundrel !* دیکھتا کیا ہے کہ ایک تپسی درخت میں اٹکا لٹکا ہوا ہے *what is he seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree*. It may be, also, adopted discriminatively ; as, کیا ہندو کیا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives ; so, وہ کون ہے میں نہیں جانتا ہوں *who he is I know not* ; کہاں سے آیا تھا میں وائف نہیں *whence and when he came I know not* : but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative ; as, جہاں تم جانتی ہو کہاں صاحب رہتا تھا instead of *کہاں صاحب رہتا تھا* سو تم جانتی ہو

ہی *do you know where the gentleman lives?* To denote nonexistence, dissimilitude or difference, moreover, the adverb کب or کہاں is very emphatically used; as, کہاں وہ راجا *where is that prince? where that princess?* meaning, that they exist not; کہاں گنگا تیلی *where is king Bhoj? where Gangā the oilman?* importing that there is no resemblance between them; جو پلڑا اپنی *the cat that eats its own young is not likely to let the rat escape.*

69. The relative جو or جوں may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, جس رانی کو بہت ما چاہتا تھا اُسی *which princess he, liked best, to her giving that fruit he said*: and though جو is more commonly used than جوں and سو than توں yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

70. The words کُچھ and کُئی are constantly used in an indefinite sense; but کُئی is generally applied to animate beings and کُچھ to inanimate: this distinction, however, is not always observed; so, کُئی چیز *any thing*, کُچھ آدمی *some man*.

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except

that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and, that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, *وَدَ جَوَكِي دِيَا كَرَتَا* *he makes a practice of guarding*; *جَبِ يَهْ خَبَرُ بَهَنَجِي* *when this intelligence arrived*; *مَهَارَچَ آپ بَرِي* *or سَوَ گھوڑا آيا* *a hundred horse came*; *مِجَنَتَ کَرَتِي هَمَارِي وَاسَطِي آيِ هِين* *your highness has with great labour come on my account*; *اگر شَه جِهَانِ اَرشَادَ کَرِين* *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the participle *يَ* must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the nominative case; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by *يَ* if capable of inflection; the first and

second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb لائ *to bring*, however, which is in fact compounded of لي *take* and آ *to come*, or with بولنا *to speak*, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted; as, کړي جوړي مارو ټينگن خريد ليا, *a Brāhman purchased (and) brought an egg-plant*; ٻولا ڪه, *he said that*—‡.

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed: but, it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action; as, اُس مي غايل مت رهنا, *(it is necessary) not to remain neglectful of him*; تُم جلدِي پهتينا, *you (must) arrive quickly*;

* If the adverb اِي be affixed, however, to the second person, the inflected form is used; so, اِس جهان مين مَرَف تَجِيبي لي گناه نهين ڪيا هي, *in this world thou alone hast not committed crime*.

† See, moreover, paragraph 25 and the note to it.

‡ لائ *to chatter* is also considered an intransitive verb, and does not admit ني before it; so, اِتي اَب گزان بکا, *he chattered so much nonsense*.

مَن تَمَّارِي نِہِن مَانَنِي کَا *I can by no means obey your (word) ;*
 پَہ نِہِن رَہَنِي کَا (there is an absolute necessity) of this not re-
 maining.

73. The past participle sometimes in its simple form, but more frequently when compounded with هُوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action denoted by the subsequent verb ; as, اُنکي *taken of him or for his sake ;* مارِي چُڪِي *stricken of which or through which ;* سب ساز ايک سُر مين ملاي هُوي نالچتي تهي *having made to accord all the instruments in one tone (she) was dancing ;* رنگت رنگت کي پوشاڪين پهنِي هُوي سِيڪڙون پري پيڪرين *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging.* And the present participle, whether in the simple form or compounded with هُوا is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, وڃڻي هُوي ڪه گيا تها ڪه اس *on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur :* اڄُڪت ڪهتي هُوي جي مڪانا هي (by) saying what

is improper, the mind becomes sad : with *هي*, the particle of peculiarity or identity, or with *وقت*, time, subjoined, the simple present participle, too, is thus very frequently adopted ; as, *رو ديتي هي هچکت سي* *immediately on seeing that she remained as one aghast* ; *ديوتا ني پل ديني وقت په* *the divinity (at) the time (of) giving the fruit told this to me* Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام هوتي* (on) *the become evening* ; *صبح هوتي* (on) *the becoming morning* ; *پل مارتی* (in) *the striking an eyelid* ; *پنا سمجھي* without having understood ; *پنا بات سني* without having heard a word ; *دو گھڑی رات رهي سي* since night remaining two hours ; *اپني سواہي کي جيتي* (in) *the living of her husband* ; *چنکي ديتي* (in) *the remaining of me or before me* ; *چنکي ديتي* (at) *the sight of which* ; *سب کي ديتي* (in) *the sight of all* ; *ايک دم بي موجي مگر کي نہ رھتا* one moment without the meditation of deceit he rests not ; *جاؤن کي نکلتی* (at) *the coming forth of the cold weather* ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substan-

tive, they are used as uninflected masculines singular, whatever the case, gender and number of the substantive may be ; so, *بیتی بیٹی کو مَوا دیکھ* *seeing the son and daughter dead.*

74. The past indefinite of a verb seems at times used in a present or future sense ; as, *حو وُدِ مِلے تو ہماری جان رہے*, *if she be found, then my life remains, otherwise it is gone* ; *ابنی دِل مین جانا اب یہ مجھے مقرر کھا گیا* *he thought in his own mind, now this certainly will eat me up.*

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, *میں ابھی اپنی کھر جاتا ہوں اور بیٹی کو*, *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence.*

76. The indefinite future or aorist may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet, when used in the latter way, it may be often understood as retaining its future sense : so, *اس مین کوسون نکل گیا دیکھی تو شام ہو گئی*, *in this (space of time) he went forth (many) kos, (when) he looks then evening is become* ; *خرامان صا مٹھن مین چارو " دماٹون کو دینی پوری گل کی بو "* *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose ;*

77. The adverbs of negation **مت** or **نه** may be used either before, or after, verbs : **مت** however is peculiar to imperatives, or to infinitives adopted for them ; **نه** may be applied to any mood, but in prose it rarely can be postponed to the verb ; whilst **نهين** though incapable of being joined to an imperative, is yet more emphatical and in more general use than **نه** with the other parts of a verb : so, **مت بوجھو** *do not ask* ; **مت بوليو** *pray do not forget* ; **نه جانو** *do not suppose* ; **نه لگا نه دل کو کہیں کیا سنا نهين تُوئي** *place not thy affections any where ; what hast thou not heard ?* When the emphatic **نهين** moreover, is adopted, it frequently with elegance supplants the present of the verb **هر** at the end of a sentence ; as, **ظلم لايب نهين** *acts of cruelty (are) not becoming thy dignity* : and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only ; so *Mir Takī* says, **مسجد مين هي کیا شيخ پيا** *is in the mosque, O shaikh ! is there (neither) a cup nor a morsel ?*

78. The conjunctions \mathfrak{A} and \mathfrak{B} *that*, are adopted at

the beginning of one member of a sentence, which points out the object or reason of another generally preceding ; as, " مُبَارَكٌ تُجَنَّبِي أَيُّ شَيْءٍ نِيكَبَتْ " *we congratulate thee, happy prince / because an heir to the crown and throne is born.* To moreover such adverbs as *تا* or *كُون* are frequently prefixed ; as, *كَرْدَن مَارُو تا كه پير كېي مَيْن مَنه* *strike off (his) head, to the end that I may never more see (his) face.* This conjunction, too, may be used by the way of comparison or distinction ; as, *ايك آدمي* *(that) one man die is better than a whole city ;* *اِسكو كه اِسكو تو لوي* *thou mayest take either this or that ;* it is, moreover, sometimes used in the sense of *saying that* ; as, *په كهر سَنگهاس منگايا اور پان تلک دېکر اُس پر بښايا كه تُم اب* *saying this, he called for the throne, and having given (him) pān (and) tilak seated (him) on it, (saying) that you are now become invincible :* but, it may be adopted as the relative pronoun, after the idiom of the Persians ; and, in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions *اور* or *و* may be used almost promiscuously, though *اور* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *هزارون شکر اُس*

خُدا کی کہ چسپی اپنی تمام خلقت میں انسان کو فضیلت عطا فرمائی اور
 عقل کی تاجِ مَرَمَع سے دینِ دُنیا میں اُس کی سر کو زیب و زینت بخشی
thousands of thanks to that God, who has granted to man
superiority over all the creation, and adorned his brow with
the studded crown of wisdom (for his guidance) in both
spiritual and temporal affairs. In this example, besides
 the uses of اور and , may be noticed the application of
 the conjunction کہ which joins the members of the sen-
 tence, as remarked in the preceding paragraph, without
 importing any other sense than what the subsequent
 relative might apparently have conveyed. With nume-
 rals or with other nouns, even, these copulative con-
 junctions are sometimes elegantly omitted; as, سیکڑوں
 ہزاروں لاکھوں شہر قصبے بستی ہیں *hundreds, thousands, tens of*
thousands, cities, towns are inhabited.

80. The conditional conjunction اگر or جو *if* requires
 the consequential پس or تو *then*, in the following member
 of the sentence; as, اگر کوئی اس میں جھجھی پڑے تو اُسی میری پاس آتا
if any one shall interrupt thee in this, then (fail not)
to bring him to me: but the conditional is sometimes
 idiomatically omitted; so, اِس نے کہا مہاراج دیکھی تو کیوں نہ کہا، ونگا
this (person) said, Sir, (if) you will give, then why shall I
not eat?

81. The adverb جیوں or جوں must in general be an-

swered by the correlative تون تون or تون تون and جون جون by تون تون ; in like manner, the emphatick adverb of time جونين جونين is followed by وونين وونين : so, *as soon as the dog ate it, at that very moment he tossing about expired* : and, though to denote comparison جونين جونين may be applied alone, yet as adverbs of manner تون تون and مين مين جونين جونين assume : so, *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is هان yes, but this may be understood, and توبه توبه or پيرو پيرو or صاحب صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferiour to his superiour.

83. The residence of any one is often denoted by يان يان and, if more than one place is mentioned, رهاڻ رهاڻ may be used distinctively for a similar purpose ; as, *صاحب کي يان يان go to the gentleman's house here, not to that there.* Sometimes, however, the mere cognitive case is adopted, the adverb being understood ; and the post-position پاس پاس may be applied in the same manner as يان يان : *سو, نوکر چاکر جو اُس کي ڏوڙي تو اُس کي پاس سي پڪڙي ليکي, the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of *نَوکر چاکر* above given: but, one of such words seems frequently to have no meaning, and to be used for the sake of the sound only; as, *جھوٹہ جھوٹہ* *falsehood*, *کھر پھر* *a whisper*. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended; as, *قائمیٰ فی سب لوگون کو بلکر ایک ایک لٹری ہاتھ ہاتھ پھرے* *the judge, having summoned all the people, gave to every man a stick a piece, each of a cubit in length*; *اپنی اپنی* *let us each try his own skill*; *ہر ایک آئمیٰ ایک ایک* *each man having filled each a pitcher of milk*: and, when a verb is repeated, continuation of the act is generally denoted; as *مار مار چلا* *continuing to impel*; *ڈال ڈال* *keep striking down*: or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended; as *کھینچا کھینچی* *pulling and hauling*; *الٹا کھی* *altercation*; *مارا ماری* *scuffle*; *دیکھا دیکھی* *competition, emulation*: or, when *نہ* precedes a reduplicated past participle, indifference as to the act is denoted; so, *دیکھا نہ دیکھا* *seen (or) not seen*; *ہوا نہ ہوا* *been (or) not been*: but, when the past participle, or past conjunctive participle, of a causal verb

is subjoined to the past participle or root of the neuter or active, the intention is to shew that the action is ready or completely done ; as, بنا بنایا *ready made* ; بنی بنای *having completely prepared* ; پکا پکایا *ready cooked* ; سچ سچا کر *having completely prepared* ; بیٹھی بیٹھی *in sitting still*. Here, too, may be noticed such idiomatical phrases as بیچن بیچ *in the very midst* ; راتوں رات *in the dead of the night* ; کانوں کان *with all (his) ears*.

85. To the names of different classes, different appellations of honour are added by way of distinction ; thus Brāhmans take پانڈی دوی تواری or چوہی ; Musalmān Fakīrs are addressed with شاه or مولی or پیر ; Hindū devotees or religious people, with گوساین or بھگت or گورو ; Rājputs, with ٹھاکر ; or Rājputs and Sikhs, with رائی or سنگھ ; Moguls, with میرزا or بیگت or آغا or خواجہ ; Saiyids, with میر ; Shaikhs, with شیخ ; Pathāns, with خان ; Doctors, with پنڈت or مولوی or مہتر ; Merchants or Bankers, with ساه or سیٹھ. And the most common terms of respectful address, used generally, are خداوند or پیرورمشد *your Majesty!* or مہاراج or جہان پناہ *Sire!* or بابو or سیر or ٹھاکر or چہی or میان or صاحب *Sir! Master! Worship!* or غریب پرور *cherisher of the poor*.

APPENDIX.

THE alphabet denominated Persian is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic; and, the names given to the whole, in the latter language, are اَلِف (*alif*), بَا (*bā*), بَا عَجَمِي (*bā ājamī*) the Persian *bā*, تَا (*tā*), تَا (*thā*), جِيم (*jīm*), جِيم عَجَمِي (*jīm ājamī*) the Persian *jīm*, حَا (*hā*), خَا (*khā*), دَال (*dāl*), ذَال (*dhāl*), رَا (*rā*), زَا (*zā*), زَا عَجَمِي (*zā ājamī*) the Persian *zā*, سِين (*sīn*), شِين (*shīn*), صَاد (*ṣād*), ضَاد (*ẓād*), طَا (*ṭā*), ظَا (*ẓā*), عَيْن (*‘ayn*), غَيْن (*ghayn*), فَا (*fā*), قَا (*qāf*), كَا (*kāf*), كَا عَجَمِي (*kāf ājamī*) the Persian *kāf*, لَام (*lām*), مِيم (*mīm*), نُون (*nūn*), وَا (*wā*), هَا (*hā*), يَا (*yā*), agreeable to the order in which they were before arranged.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nāgarī system of writing, yet no corresponding simple characters exist in the Persian alphabet;

the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

ا (for अ a) According to the orthography of the Arabs, ا (*alif*) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamza* in such cases; this compound is therefore called *hamza with fat'ha*.

آ (for आ ā) *hamza or alif with madda*.

إ (for इ ī) *hamza with kasr*. In Arabic and Persian words, however, when *hamza* with *kasr* follows *alif* immediately, the former is termed *softened hamza*, and may be distinguished in Nāgarī and Roman letters thus, *إ* *ī*.

ي (for ई ē) *hamza with kasr followed by yā-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and the ي (*ye*) called *the known ye*, is used either with or without the vowel here marked to denote this sound.

أ (for उ u) *hamza with zamm*.

وا (for ऊ ū) *hamza with zamm followed by wā-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and , (wāo)

termed *وَاوِ مَعْرُوف*, *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

ر (for *re* *re*) *re with kasr*.

رِي (for *re* *re*) *re with kasr and yā-i-ma'rūf*.

لِر (for *li* *li*) *lām and re, both with kasr, pronounced closely together*.

لِرِي (for *li* *li*) *lām and re, both with kasr, followed by yā-i-ma'rūf*.

اِي (for *e* *e*) *hamza with kasr and yā-i-ma'rūf*: but, for the sound here intended ا is written at the beginning of a word only, the letter ا sufficing in the middle or at the end. As this pronunciation exists not in the Arabic, the ا when used for this purpose is called *unknown*, and there is no method of defining it by the Arabic orthography; it may therefore be distinguished from اِي (ē) and اِي (ai) by the circumstance of having no vowel prefixed.

اِي (for *ai* *ai*) *hamza with fat'ha and yā quiescent*: but, *alif* and *hamza* are used at the beginning of a word only, the letter ا termed *ما قبل مفتوح* *yā quiescent, the preceding letter having fat'ha*, serving, when *fat'ha* is written or understood over the preceding

letter, to convey this sound in the middle or at the end of a word.

او (for ओ o) *hamza with ẓamm and wāw-i-maj'hūl*: but, for the sound here intended, *alif* is not written except at the beginning of a word, و, sufficing if in the middle or final. As this pronunciation is foreign to the Arabic, the و when thus pronounced is called مجهول *unknown*, and there is no mark to define it in the Arabic orthography; it may, therefore, be distinguished from اُو (ū) and اَوْ (au) by the circumstance of having no vowel prefixed.

اُو (for ओ au) *hamza with fat'ha and wāo quiescent*: but ا cannot be written for this purpose except at the beginning of a word, و, called ما ساكن *wa-o quiescent following a letter with fat'ha*, sufficing, if *fat'ha* precedes, to denote this sound in all other cases.

ن or ن (for ॢ n) *nasal nūn*. But the Nāgarī mark may be used occasionally for any nasal.

फ (for ख kh) *heavy kāf*.

फ (for घ gh) *heavy Persian kāf*.

न or न (for ङ ng) *nasal Persian kāf*.

ज (for छ chh) *heavy Persian jīm*.

ज (for झ jh) *heavy jīm*.

- ن or ن (for ن ny) ناي مغنونه *nasal yc.*
 ت (for ت t) تاي مقله *heavier te.*
 ث (for ث th) ثاي اقل *heaviest te.*
 ذ (for ذ d) ذاي مقله *heavier dāl.**
 ذ (for ذ dh) ذاي اقل *heaviest dāl.**
 ن or ن (for ن n) ناي ثقيله *heavy nūn.*
 ث (for ث th) ثاي ثقيله *heavy te.*
 د (for د dh) داي ثقيله *heavy dāl.*
 پ (for پ ph) پاي عجمي ثقيله *heavy Persian be.*
 ب (for ب bh) باي ثقيله *heavy be.†*
 ک (for ک kh) کاي اقل *heaviest kāf.*
 چ (for چ chh) چاي عجمي اقل *heaviest Persian jīm.*

Some of the most common technical terms of Grammar, with the corresponding words or expressions,

* These letters are sometimes pronounced rather as *r*, *rh*, than *d*, *dh*; in which case they may, distinctively, be written " (ر) " (ر).

† In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; با تازي خفيفه ب (*bā tāzi khafifa*) the light Arabic *bā*; جيم تازي خفيفه ج (*jīm tāzi khafifa*) light Arabic *jīm*, &c.

Aorist	مضارع	Conjunction	حرف جزا
Apocope	حذف	consequential	
Article	حرف	Consonant	حرف ميم
Artificial or positive	جعلی	Construction	ربط
		Construe (to)	ربط دينا
C.		Context	{ or مضمون or قرينه معنی or فحوای کلام }
Case	حالت or کارک	Correlative	جواب موصول
Causal verb	{ or فعل متعدی معدی بمفعولين }	pronoun	
Commencement	ابتدا	Couplet	بيت or دوا
Common	مشترک	D.	
Compound	مترتب		
Concrete noun	{ or اسم صفت صفت مشبهه }	Dative case	{ or مفعول مفعول لاجله }
Condition	شرط	Declension	{ or تبديل or تصرف کردان or صرف }
Conditional	شرطي	Declined or inflected	مصرفت
Conjugation	تصرف or کردان	Defective	ناقص
Conjugate (to)	تصرف کرنا	Definition	تعريف
Conjunction	حرف or عطف	Definite	محدد
— copulative	حرف عطف	— article	{ or حرف معرفه حرف تعريف }
— disjunctive	حرف تردید	— noun	اسم معرفه
— explanatory	حرف بیان		
— conditional	حرف شرط		

Degree,	{	صِيغَةُ تَفْصِيلٍ	Etymology	{ or اشتقاق or تشقق وَجْهٌ تَسْمِيَةٌ or مَرْتَبٌ
comparative				
—, superlative		صِيغَةُ مُبَالَغَةٍ	Euphony	تَخْسِيسٌ تَلْفَظٌ
Demonstrative	{	اِسْمٌ اِشَارَةٌ	Exception	اِِسْتِثْنَاءٌ
pronoun				
— the noun with it		مُشَارٌ اِلَيْهِ	— (irregular)	مُسْتَشْنِئٌ or شاذٌّ
Derivation		اِشْتِقَاقٌ or وَجْهٌ تَسْمِيَةٌ	Explanatory	{ بَيَانِيَّةٌ or بَيَانَوَارٌ or شَرْحَوَارٌ
Derivative		مُسْتَشَقٌّ	Expletive	تَكْيِيهٌ or مَخْنٌ or تَكْيِهٌ
Diacritical	{	اِعْرَابٌ or حَرَكَاتٌ	— of a nomi-	{ مَائِيٌّ مُعْجَزِيٌّ كِي فَاعِلٌ كَا حَرْفٌ لَزِيْمٌ
points				
Doubling (of a	{	تَشْدِيدٌ or اِدْغَامٌ	tive, or name	
letter)				
Double (letter)		مُشَدَّدٌ	of the agent,	
Doubtful		مُشْهِمٌ	before a tran-	
Dual number		تَشْنِيَةٌ	sitive verb in	
Dual (a word)		مُشْتَبِهٌ	a past tense	
			Explication	شَرْحٌ or تَفْسِيرٌ
			Expressed	مَقْلُوظٌ or مَذْكُورٌ

E.

Elision	حَذْفٌ
—, cut off by it (u)	{ مَحْذُوفٌ
letter or syllable)	
Emphasis	تَأْكِيدٌ
Emphatick	تَأْكِيدِيٌّ

F.

Female	مَادَةٌ
Feminine gender	تَأْنِيثٌ
— (of the	{ رُؤْيٌ مَوْثُوتٌ
gender)	
Foot (in verse)	جُزْءٌ or رُكْعٌ

Form (of a word)	وَرْن	I.
Future (tense of a verb)	مُسْتَقْبِل	Idiom مَحَاوَرَة or طَرَزْ كَلَام or اِصْطِلَاح
— (futurity)	اِسْتِقْبَال	Immovable (a con- sonant without a vowel) } غَيْر مُتَحَرِّك
G.		
Gender	جِنْس	Imperative اَمْر
General	اَكْثَرِيَّة	Imperfect { or مَائِي اِسْتِمْرَارِي tense { مُسْتَمِر مَائِي
Genitive case	{ حَالَتِ اِضافَت or حَالَتِ جَرِي	— (verb or noun) نَاقِص
Genitive (the go- verned of two nouns)	{ مُضَاف اِلَيْهِ	Indeclinable غَيْر مُصَرَّف
Gerund	اِسْم مُصَدَّر	Indefinite noun or { اِسْم تَنْكِير article { or اِسْم نَكْرَة
Governed	{ مَعْمُول or مَفْعُول or مَنصُوب	Indefinite (tense, &c.) مُطْلَق
Governing	فَاعِل or عَامِل	Inference حَاصِل or نَتَاجَة
— (of two nouns in construction)	{ مُضَاف	Infinitive مُصَدَّر
Grammar	صَرَف و تَحْوِ or بَيَاكُن	Inflection تَبْدِيل or تَصْرِيف or گُردَان
— (rule in)	قَاعِدَة	Interjection حَرْف نَدَا or حَرْف
H.		Interrogative { or اِسْم اِسْتِفْهَام pronoun { حَرْف اِسْتِفْهَام
Hemistick	مِصْرَاع	Irregular سَمَاعِي or شاذّ
		L.
		Letter حَرْف

M.	Noun of the actor	اسم فاعل
Male	—	اسم تذكير
Masculine gender	— indefinite	{ or اسم نكرة
Masculine (a word)	— definite (by	اسم معرفة
Metre	an article)	{
{ or نظم or قافية or بحر or وزن or ميزان	— diminutive	اسم تصغير
Mood	— of excess	اسم مبالغة
Moveable	—	اسم مكان
N.	— of place	{ or اسم ظرف
Negation	— of time	اسم زمان
Negative	— of instrument	اسم آلة
Neuter verb	— appellative	اسم جنس
Nominative case	— arbitrary	اسم سماعي
— (noun in it) { فاعل or مبتدأ or كثر	— or name, proper	علم
Noun	Number (of a verb)	{ صيغة
— primitive	or noun)	{
— derivative	Numeral	اسم عدد
{ concrete or abstract	Nūnation	تثنية
{ verbal { اسم مصدر or حاصل مصدر	O.	
{ verbal { اسم مصدر or حاصل مصدر	Origin	اصل or بنیاد or مبدا
{ verbal { اسم مصدر or حاصل مصدر	Original	اصلی or ذاتی or جوهری

Orthography	إِمْلاَءُ or رِسْمُ الْكُتُبِ	Past conditional tense	مَايِي شَرْطِي
Orthographical marks	أَعْرَابُ	Person, first (the) speaker	مُتَكَلِّمٌ
P.		—, second (the) spoken to, or, present)	مُخَاطَبٌ or حَاضِرٌ
Parenthesis	جُمْلَةٌ مُعْتَرِفَةٌ	— third, (the) absent)	غَائِبٌ
Part of speech	كَلِمَةٌ	Phrase	إِصْطِلَاحٌ
Participle past	إِسْمٌ مَفْعُولٌ	Plural number	جَمْعٌ or مِثْقَلٌ جَمْعٌ
— past conjunctive or pluperfect	مَايِي مَعْطُوفٌ عَلَيْهِ	Potential	إِمْكَالِي
— present	إِسْمٌ حَالِيَةٌ	Preposition or postposition	حَرْفٌ or حَرْفٌ مَعْنَوِيٌّ
Particular	جُزْئِيَّةٌ	Present tense	حَالٌ
Passive (voice of a verb)	مَجْهُولٌ	— past, or imperfect tense	مَايِي إِسْتِعْرَازِيٌّ or مُسْتَعَرِّفٌ مَايِي
Past (tense)	مَايِي	— future tense	حَالٌ مُسْتَشْكِيٌّ
— absolute or indefinite tense	مَايِي مُطْلَقٌ	Prohibition	نَهْيٌ
— past, or pluperfect tense	مَايِي بَعِيدٌ	Pronoun (personal)	نَعِيرٌ or إِسْمٌ نَعِيرٌ
— present, or past definite tense	مَايِي قَرِيبٌ		
— future tense	مَايِي مُسْتَشْكِيٌّ		
— optative tense	مَايِي مُتَعَنٍّ		

Pronoun (common or reflexive)	ضمير مشترك	Simile	تشبيه or تمثيل
Pronunciation	تلفظ or مخرج	Simple	بسيط
Prose	نثر	Single	مفرد
Prosody	عروض	Singular number	واحد or صيغة واحد
Proximate	قريب	Spelling	املا or هجي
		Substantive (when alone)	اسم
Q.		— (with an adjective)	موصوف or منعوت
Quiescent (having no vowel)	ساكن or موقوف	Superlative	مبالغه
R.		Syllable, first	فا كلمه
Radical	اصلى or ذاتى or جوهري	—, second	عين كلمه
Regular	با قاعده or قياسى	—, third	لام كلمه
Relative pronoun	اسم موصول	—, fourth	لام ثانى كلمه
Remote	بعيد	Synonymous	مترايف or هم معنى
Rhyme	قائمه or رديف or سجع	Syntax	نحو
Rule	قاعده or قانون or صابطه	T.	
S.		Tense	صيغه or زمان or سمي
Scanning	تقطيع	Tetrastick	رباعى
Sentence	جمله	V.	
Sign	علامت	Verb	فعل

Verb intransitive	فعل لازمي	Vowel, short (that	حرکت or
— transitive	فعل متعدي	is ا or ا or ا)	اِعراب or
— substantive	رابطه زماني		مانرا
Verse (in opposition)	نظم	U.	
to prose)		Uncommon	شان
— (in prosody)	بيت	Understood	مقدر or مضمّر
Vocative case	حالت ندا	Ungrammatical	بي قاعده or
Voice (of a verb)	صیغه		نا مربوط or
— active	صیغه معروف	Universal	خلاف قیاس
— passive	صیغه مجهول		کلیه or کلی
Vowel, long	حرف علت	Unlimited	غير محدود
(namely ا or و or ي)		Uncompounded	بسيط or
			غير مرکب

Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اتوار	رہبار	یکشنبہ	Sunday.
سوموار or پیر	سومبار	دوشنبہ	Monday.
منگل	منگلبار	سہ شنبہ	Tuesday.
بدھ	بدھبار	چارشنبہ	Wednesday.
جمعہ رات	برہسپتبار	پانچشنبہ	Thursday.
جمعہ	سکرتار	آدینہ	Friday.
سنہچر	سنببار	شنبہ or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بِيسَاقْ	October	كَارَتِكْ or كَانِکْ
	May	جِیہ	November	اَنھن
	June	اساڑو	December	پُوس
	July	سَاوَن or سَراوَن	January	مَاسِہ
	August	بہادون	February	بہاگُن or پھاگُن
	September	کُوار or آسِن	March	چِیت

The lunar months of the Arabians are

مُحَرَّم	Days 30	رجب	Days 30
صَفَر	29	شَعْبَان	29
رَبِيعُ الْأَوَّلِ	30	رَمَضَان	30
رَبِيعُ الْآخِرِ or رَبِيعُ الْآثَانِي	29	شَوَّال	29
جُمَادِ الْأَوَّلِ	30	ذِي الْقَعْدَةِ or ذِي نَعْدَةِ	30
جُمَادِ الْآثَانِي or جُمَادِ الْآخِرِ	29	ذِي الْحِجَّةِ or ذِي حِجَّہ	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

*Four learned, but indiscreet, Brāhmans, who restored a dead
Tiger to life,*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का
वर्धमान नाम राजा उस के नगर में बिष्णुस्वामी नाम
ब्राह्मण उस के चार बेटे एक ज्वारी दूना कस्बीबाड़ा
तीसरा छिनला चौथा नास्तिक एक दिन बुह ब्राह्मण अप्पे
बेटों को समझाने लगा कि जो कोई जूआ खेलता है उस के
घर में लक्ष्मी नहीं रहती यह सुन बुह ज्वारी अप्पे जी
में बहुत दिक्क हुआ और फिर उन्ने कहा कि राज नीति
में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से
निकाल दीजे इसी लिये उत्तम है कि और लोग जूआ न
खेलें ॥

और ज्वारी के जोरू लड़कों को घर में होते भी घर

में न जानिये क्यूं कि नहीं मज़लूम किस वक्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्पे जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अप्पा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आम्मी के मन को एक घड़ी में मोह ले ऐसी नारी से शानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्पा सत शोल जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्पे गुरु का उपदेस भला नहीं लगता ओर ऐसे कहा है कि जिस ने अप्पी लाज खोई दूखे को वुह कब बेहुर्मत कर्ने से उती है और मसल है कि जो बिलाव अप्पे बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकपन में विद्या न पढ़ी और जवानी में काम से आतुर हो जौबन के गर्व में रहे सो बृद्ध काल में पड़ता कर हिर्ष की आग में जलते हैं यह बात मुन उन चारों ने आपस में विचार कर कहा कि विद्या हीन पुरुष के जीने से मनी भला है इस से उत्तम यह है कि बिदेस में जाकर विद्या पढ़िये यह बात आपस में ठान वे एक ओर नगर में गये और कित्ती एक मुद्दत के बज़द पढ़के पंडित हो अप्पे घर को चले राह में देखते क्या

हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्होंने ने आपस में कहा कि आओ अपनी अपनी बिद्या आजमावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ झोंटा मारा कि वे हाड़ लग गये दूसरे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीसरे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उढ़ते ही इन चारों को खा गया ॥

इत्नी कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किस्सू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بيتال بولا آي راجا جيسٽل نام نگر وهان کا وردهمان نام راجا اُس کي نگر مين
 پشنوايي نام براهمن اُس کي چار باقي ايک جوارِي نوسرا کسيباز تيسرا
 چهنلا جوتها ناستک ايک دِن وَه براهمن اپني بيتون کو سمجھائي لگا کي جو کوي
 جوا کھيلتا هي اُس کي گھر مين لچھمي نهين رھتي يہ سُن وَه جوارِي اپني جي
 مين بہت دَف ھوا اور پير اُنئي کھا کي راج نيت مين آيسي لکھتا هي کي جوارِي
 کي ناک کان کات ديس سي نکال ديجي اِسي لي اتم هي کي اور لوک جوا
 نہ کھيلين

اور جوارِي کي جو رو لڙکون کو گھر مين هوتي بهي گھر مين نہ جانئي کيُون کي نهين
 معلوم کس وقت ھار دي اور جو بيتوا کي چرترون پر موھت هوتي هيَن
 سو اپني جي کو دُکھ پساتي هيَن اور کسي کي بس مين هو سرس اپنا دي اُنت
 کو چوري کرتي هيَن اور آيسي کھا هي کي جو ناري آدھي کي مَن کو ايک گھڑِي
 مين موو لي آيسي ناري سي گياي نور رھتي هيَن اور اگياي اُس سي پریت کر
 اپنا ست سيل جس آچار بچار نم دھرم سب کھوتي هيَن اور اُس کو اپني گرو کا
 اُپديس بهلا نهين لگتا اور آيسي کھا هي کي چس ني اپني لاج کھوي نوسري کو
 وَه کب ببحومت کرتي سي ڌرتا هي اور مثل هي کي جو بلاو اپني بچي کو کھاتا
 هي سو جوهي کو کب چھوڙيگا

پھر کھني لگا کي جنھون ني بالکھن مين ٻڌيا نہ پڙهي اور جواني مين کام سي آتر

هو جُونِ کي کُرب ميں رهي سو پردہ کال ميں پچھتا کر حُرّ کي آگت ميں
 جلتي هين ڀه بات مَن اُن چارون تي آپس ميں بچاؤ کر ڪها ڪه ٻڌيا هين پُرس
 کي چيني سي مرڻا بهلا هي اس سي آتم ڀه هي ڪه ٻڌيس ميں جاگر ٻڌيا پڙهي
 ڀه بات آپس ميں ٿان وي ايڪٽ آور نگر ميں گئي اور ڪيتي ايڪٽ مَدَت کي
 بعد پڙهڪي پڌت هو اڻي گهر کو چلي راہ ميں ديکھتي ڪيا هين ڪه ايڪٽ ڪٽجڻ
 موي هوي شير کي هڏي چمڙا جدا ڪر ڪٽهي ٻانڌه چاهي ڪه لي جاتي اس
 ميں اُٿون تي آپس ميں ڪها ڪه آو اڻي اڻي ٻڌيا آزمائون

ڀه ٿهرا ايڪٽ تي اُسي ٻلاڪر ڪجهه ڏيا اور وه پوٽ لي اُسي ٻڌا ڪيا اور رستي سي
 ڪناري هو اُس موٽ کو کول ايڪٽ تي ساري هڏيان جا بجا لگا منڇر پڙو
 چڻڻا مارا ڪه وي هار لڳ گئي مُوسري تي اِسي طرح سي اُن هڏيون پر
 ماس جما ڏيا تيسري تي اِسي بهانست سي ماس پر جام بڻها ڏيا جوتهي تي
 اِسي ريت سي اُسي ڇلا ڏيا ٻيرو ه اُٿتي هي اُن چارون کو ڪها گيا
 اِتي ڪها ڪه بيتال ٻولا آي راجا اُن چارون ميں کون اُڏهڪٽ مُورڻه ٿا راجا
 پُگرم تي ڪها جس تي اُسي ڇلا ڏيا موي پڙا مُورڻه ٿا اور ايسا ڪها هي ڪه ٻڌو
 ڀا ٻڌيا ڪو ڪام کي نهين بلڪه ٻڌيا سي ٻڌو آتم هي اور ٻڌو هين اِسي طرح
 مرتي هين جيسي سڻگه کي چلڻي والي موي

A literal translation of the same Fable into English.

Baitāl said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons; one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñiti it is thus written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise,

making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said, that "than the science-void man's living, to die is better; from this (reason) this is best, that having gone into a foreign country, we read science." Having settled this matter among themselves, they went into another city; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see! (meaning, "they are astonished at seeing," as explained at paragraph 68 of the Grammar) that a *Kanjar*, having separated the bones (and)

skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians) gave (him) something, and taking that bundle dismissed him; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and, the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four? King Bikram said, who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION
OF
SOME OF THE MOST USEFUL VERBAL ROOTS
IN THE
HINDUSTANI LANGUAGE,
ALPHABETICALLY ARRANGED.

آ v. n. come, be.	آہر v. n. swell out (the belly), gormandize ; become very rich.
اُیس v. n. rot, putrefy.	اُپس v. n. boil over.
اُیکٹ v. n. vomit.	اُتر v. n. descend, pass over, go off, become insipid, fall in value or dignity.
اُہل v. n. boil.	اُترا v. n. act affectedly.
اُہار v. a. take away, steal.	اُٹھل v. a. overset, turn over.
اُہیر v. n. rise up, swell.	اُکن v. n. be stopped or prevented, cease, rest.
اُپس v. n. be tired of business.	اُکل v. a. guess, judge, think.
اُنج v. n. spring up, grow.	
اُڑ v. n. be rooted out, be skinned, be pulled out.	
اُیس v. n. become musty, rot.	
اُپنا v. a. convert to thy own use, make thy own.	

أُثِمَّ v. n. rise up.	أَزَمَا v. a. try, prove.
أَثِرَ v. a. make into skeins, reel ; lounge (a horse).	أَسَا v. a. winnow.
أُجِرَّ v. n. become desolate.	أَسَاسَ v. n. breathe.
أُجِلَّ v. n. become clean, shine.	أَبَسَّ v. n. boil.
أُجِلَّ v. a. n. pour or flow from one vessel into another.	أَسَرَ v. n. retreat, recede, shrink from.
أُجِبَّ v. n. be separated, slip, glance off, rebound.	أَسَى v. n. boil.
أُجِرَّ v. n. separate; bespoken or pronounced.	أُكِنَّا v. n. fret, be tired of.
أُجِبَّ v. n. rise, be raised.	أُكْتِرَ v. a. promote, forward.
أُجِلَّ v. n. be separated.	أُكِرَّ v. n. strut, writhe.
أُجِلَّ v. n. be thrown up, leap, bound, spring up.	أُكِسَّ v. n. be excited, be moved.
أُنْهَارَ v. a. liberate, discharge.	أُكِلَا v. n. be distracted, tire.
أُنْهَا v. a. halve, divide.	أُكِنَّ v. n. be rooted up.
أُرِجَّ v. a. gain, acquire.	أُكِنَّ v. n. grow, rise.
أُرِجَّ v. a. worship.	أُكِلَّ v. a. spit out ; refund.
أُرَّ v. n. stop, hesitate.	أُكِرَّ or أَكِرَّ v. a. watch.
أُرَّ v. a. prop, shelter.	أُكِرَّ v. n. be uncovered.
أُرَّ v. n. fly.	أُكِبَّ v. a. tune the voice.
	أُكِنَّ v. n. be reversed : v. a. pervert, subvert.
	أُكِنَّ or أُنْجِنَّ v. n. be entan- gled, be involved : v. a. quarrel.

- أَلَا v. n. *doze, be drowsy.*
 أَلَيْتُ v. n. *pour water.*
 أَلَا v. n. *be contained.*
 أَمَدُ v. n. *overflow, be poured out; fall (as tears).*
 آَن v. a. *bring.*
 أَنْت v. n. *be contained, be filled up (a well, &c).*
 أُنْجَا v. a. *raise, take up.*
 أَنْذِل v. a. *pour.*
 أَنْت v. n. *be valued, be examined, be approved of.*
 أَنْس v. a. *rinse.*
 أَنْهَا v. n. *bathe.*
 أَوْت v. a. *defend, shelter; thrum; catch (a ball, &c.).*
 أَوْت v. n. *boil; consume with rage or vexation.*
 أَوَّز v. a. *put on (dress).*
 أَوَك v. n. *vomit.*
 أَوَك v. n. *miss, err, mistake.*
 أَوْتَدَهَا v. a. *reverse, spill.*
 أَوْنَك v. n. *nod, doze, droop.*
- أَلَا v. a. *paste.*
 أَلُر v. n. *subside (a swelling or inundation).*
 أَلَيْتُ v. n. *writhe, twist, cramp: v. a. tighten.*
 أَلَيْج v. a. *draw, attract.*
- ب
- بَاخُ v. a. *choose, select.*
 بَار v. n. *leave off: v. a. forbid, prohibit: kindle.*
 بَاس v. a. *scent, perfume.*
 بَانَتْ v. a. *share, distribute.*
 بَيت or بَيْت v. n. *pass.*
 بَا v. a. *point out, shew.*
 بَمَر v. n. *be scattered, be sprinkled.*
 بَت v. n. *be twisted, be divided; v. a. twist, gain.*
 بَا v. a. *scatter, sprinkle.*
 بَقَر v. a. *collect, gather up.*
 بَا or بَاج v. n. *be sounded, sound.*
 بَجَّ v. n. *be insnared, stick.*
 بَجَّ v. n. *be extinguished.*

بَهِكَن v. n. be alarmed.

بَج v. n. be saved, escape.

بِجَار v. n. consider, think,
comprehend.

بِجَكَن v. n. be disappointed :
sprain : run away.

بِجَل v. n. bend, slip, turn,
break thy promise.

بِجِه v. n. be spread.

بِجِهَر v. n. be separated.

بِجِهَل v. n. be separated, slip.

بِحَث v. a. argue, dispute.

بِخَش v. a. give, forgive.

بَد v. a. wager ; settle.

بِدَار v. a. tear, rend.

بَدَل v. a. change, alter.

بِدُور v. a. screw ; mock.

بِدُوڑ v. a. laugh at, mock.

بَدَه v. a. kill, smite, slay.

بِرَا or بِرَاو v. a. mock, vex.

بِرَاج v. n. be splendid, enjoy
thymself, live at ease.

بَرَت v. a. use.

بَرَج v. a. forbid, prohibit.

بَرَس v. n. rain.

بَرِم v. n. stop, remain.

بَرِمَا v. a. bore.

بَرَبَرَا v. a. mutter, talk non-
sense or light-headedly

بَرَد v. n. increase, proceed,
advance, grow, rise.

بَس v. n. abide, dwell, be
peopled.

بَسَاد v. a. buy, purchase.

بَسَر v. n. be forgotten, be
omitted.

بَسُور v. n. sob, cry slowly.

بَكَن v. n. prate, chatter.

بِكَن v. n. be sold, sell.

بِكَس or بَكَس v. n. blow or ex-
pand (as a flower).

بَكُوت v. a. scratch, lacerate
with nails.

بَكَمَان v. a. praise, explain.

بَكْهَر v. n. be scattered, be
dishevelled ; be angry.

بَكِيَا v. a. stitch, quilt.

بَكْد v. n. return : be spoiled.

قُور v. n. be spoiled; quarrel.	بُود v. n. be tied, be fastened.
بهار v. a. season.	بُود v. a. sting; v. n. be bored or pierced.
بُور v. n. burn.	بُور v. a. sow.
بُور v. n. vanish; v. a. cause to vanish, dissipate.	بُور v. a. understand, comprehend, think.
بُور v. n. be in pain, complain from pain or grief.	بُور v. a. load.
بُور v. a. extract, pick.	بُور v. a. wheedle.
بُور v. n. be pleased.	بُور v. n. madden, be mad.
بُور v. n. be separated.	بُور v. n. dive, drown, dip.
بُور or بُور v. a. allure, tantalize.	بُور v. a. powder, grind.
بُور v. n. tarry, wait, delay.	بُور v. n. speak, sound, say.
بُور v. n. climb, ascend.	بُور v. n. intertwine, twine.
بُور v. a. churn.	بُور v. n. flow, float, blow.
بُور v. a. look at, see.	بُور v. n. suit, fit.
بُور v. n. be prepared, be made, become, be.	بُور v. a. sweep, gather.
بُور v. a. knit, weave; v. n. be picked.	بُور v. a. speak, call.
بُور v. a. weave, intertwine.	بُور v. n. flee, run away.
بُور v. n. be read, be perused.	بُور or بُور v. n. turn on a lathe, twist, whirl, brandish.
	بُور v. n. be enraged, catch fire, run rapidly.

يَهْرَا v. n. swell (the face, &c.).	يُحْ v. n. be parched, grilled, fried, broiled.
يَهْبَث v. n. simmer, bubble, emit steam, boil.	يَهْبِثَا v. n. buzz (as a fly).
يَهْكُ v. n. go astray, wander.	يَهْنُوزُ v. a. worry, bite.
يَهْبِثَا v. n. ebb (the tide), go down the river.	يَهْتَا v. a. change (money).
يَهْجُ v. a. worship, adore.	يَهْكُ v. n. buzz, swarm.
يَهْكُ v. n. be astonished.	يَهْكُ v. n. enjoy, suffer.
يَهْ v. a. fill; daub; heal.	يَهْلُ v. n. forget, err, mistake, omit, stray.
يَهْرُ v. n. return, come back.	يَهْوَسُ v. n. bark (a dog).
يَهْرَا v. a. wheedle.	يَهْوَكُ v. n. bark; talk foolishly.
يَهْرَا v. a. slake (lime).	يَهْوَكُ v. a. stab, drive in.
يَهْرُ v. n. close, be joined.	يَهْجُ v. a. send, transmit.
يَهْوَكُ v. n. shrink, be scared, blown up into a flame.	يَهْجُ OR يَهْجُ v. n. be wet.
يَهْسُ OR يَهْسُ v. n. float.	يَهْجُ OR يَهْجُ v. a. meet, visit.
يَهْكُ v. n. be balked, be misled, stray; be drunk.	يَهْجُ v. n. occupy, effect.
يَهْكُ v. a. } eat, devour, stuff.	يَهْجُ v. a. marry.
يَهْكُ v. a. }	يَهْجُ v. n. sit.
يَهْكُ v. a. enjoy, be punished.	يَهْجُ v. a. sell.
يَهْلُ v. n. be amused.	يَهْدُ OR يَهْدُ v. a. perforate.
يَهْسُ v. n. be singed.	يَهْدُ v. a. enclose, impound.
	يَهْلُ v. a. roll out, laminate.
	يَهْوَكُ v. a. cut out, shape.

پ

- پا v. a. *get, find, reach.*
 پاچہ v. a. *inoculate.*
 پانس v. a. *manure.*
 پھرا v. n. *be petrified.*
 پیا v. a. *trust, believe.*
 پٹ v. n. *be roofed: be watered: be paid: be filled.*
 پٹ v. n. *be beaten, be dashed, be thrashed.*
 پٹک v. a. *dash, throw down with violence, knock.*
 پتھر or پتیا v. a. *send.*
 پچ v. n. *be digested; rot; be consumed, labour.*
 پچکت v. n. *be squeezed; be shrivelled.*
 پچھتا or پستا v. n. *regret, repent.*
 پچھڑ v. n. *fall, tumble down.*
 پچھل or پسل v. n. *slip, slide.*
 پرا or پلا v. n. *run off, flee.*
 پرا v. n. *be painful.*

- پرہرا v. n. *smart.*
 پرتپال v. a. *cherish.*
 پرکت v. n. *be habituated.*
 پرکھ v. a. *inspect, examine.*
 پرو v. a. *thread (as a needle), string (as pearls).*
 پروس v. a. *take up dinner, serve up, distribute.*
 پریت v. a. *reel (thread, &c.).*
 پڑ v. n. *fall, lie down, repose, drop.*
 پڑپڑا v. n. *prattle, chatter: throb (with pain).*
 پڑد v. a. *read, repeat, say.*
 پس v. n. *be ground, be powdered; be distressed.*
 پسا v. a. *skim (a liquid).*
 پसार v. a. *spread, distend.*
 پسوچ v. a. *stitch.*
 پسپ v. n. *perspire, melt.*
 پکت v. n. *be cooked, be ripened; be turned grey.*
 پکار v. n. *call out, cry out.*
 پکڑ v. a. *lay hold on, seize.*

پَکھار v. a. wash.

پَکرا v. n. ruminatē, chew the cud.

پَکھل v. n. be melted, melt.

پَل v. n. be reared, thrive.

پِل v. n. be bruised, be pressed: v. a. attack.

پَلان v. a. saddle (a horse, &c.).

پَلِلا v. a. soften.

پَلت v. n. return, retreat, rebound; change.

پَلچ v. n. adhere.

پَنب v. n. thrive, prosper, flourish, shoot forth.

پَنپنا v. n. twang, whiz.

پَنيا v. a. water, irrigate.

پَوت v. a. plaster, besmear.

پُوج v. a. adore, idolatrise.

پُوجھ v. a. ask, inquire.

پُوندھ OR پُوندھ v. n. sleep.

پوس v. a. nourish, bring up.

پُوجھ v. a. wipe

پَوات OR پَوت v. n. be torn, split, rent, broken.

پَوات v. a. tear, split, break.

پَوتد v. a. jump over: imprison, tie, insnare.

پَوب v. n. become, besit, fit.

پَوتک v. a. winnow, dust; v. n. be separated.

پُوتکار v. a. curse

پَوتچان v. a. know, recognise.

پُوتک v. n. hop (as small birds), jump, leap.

پَور v. n. turn, return, roam.

پَورپَور v. n. tremble, wave.

پَورچھا v. a. clean, wipe, settle.

پَوتک v. n. flutter, vibrate.

پَوتس OR پَوس v. n. be entangled or caught, stick.

پَوتھا v. n. whisper.

پَوتک v. n. split, burst, break.

پَوتل v. n. slide, slip, err.

پَوتلا v. n. coax, wheedle.

پَوتل v. n. bear fruit, produce; be fortunate.

- پَر or پَیں v. a. *put on, clothe, wear, dress.*
 پھینا v. n. *hiss (as a snake).*
 پہنچ v. n. *arrive.*
 بند v. n. *be imprisoned.*
 پُٹ v. n. *be broken, be burst, be separated.*
 پُرنک or پُرت v. a. *blow.*
 پُول v. n. *blossom; be pleased.*
 پیل v. n. *be spread; be diffused or expanded.*
 پینا v. n. *foam.*
 پینٹ v. a. *mix, beat (as eggs, &c.), triturate.*
 پیچ v. a. *rinse, wash, squeeze.*
 پینک v. a. *throw, fling.*
 پی drink; *smoke.*
 پیٹ v. n. *enter, pervade.*
 پر v. n. *swim.*
 پز v. a. *press, squeeze, rack.*
 پنا v. a. *sharpen.*

ت

- تار v. a. *free, rid, absolve.*
 تار v. a. *understand, guess.*
 تکت or تکت v. a. *stare at, look at, aim, spy.*
 تکت v. a. *thread.*
 تار v. a. *heat, blow up heat; prove, assay; twist.*
 تب v. n. *be heated, glow, frisk about; be glorified.*
 تکت v. n. *throb, palpitate.*
 تنن v. n. *lisp.*
 تے v. a. *abandon, quit, leave.*
 تے v. n. *parch, scorch.*
 تحصيل v. a. *collect (a tax); oppress, afflict.*
 تر v. n. *pass over; be saved.*
 تر v. n. *swim.*
 ترا v. n. *grumble, murmur.*
 تراش v. a. *cut, clip, shave.*
 تَرَب v. a. *sew, stitch.*
 ترا v. n. *bluster, boast.*

- تَرَقَّرَا v. n. *trickle, drop.*
 تَرَجَّهَ v. a. *make crooked: v. n. be perverse, be affected.*
 قَرَسَ v. n. *long, desire: pity.*
 تَرَمَّرَا v. n. *vibrate, dazzle.*
 تَرَفَّهَ or تَرَفَّهَ v. n. *flutter, palpitate, be agitated.*
 تَرَفَّهَ v. n. *flutter, palpitate.*
 تَرَوَّرَا v. n. *trickle, drop, patter, welter: crack.*
 تَرَوَّتَ v. n. *becracked, besplit.*
 تَرَكَّهَ v. a. *prove, investigate.*
 تَكَّهَ v. a. *quilt, stitch.*
 تَلَّهَ v. a. *fry.*
 تَلَّهَ or تَلَّهَ v. a. *flutter, palpitate, be restless.*
 تَلَّهَ v. n. *shake.*
 تَلَّهَ v. n. *grow red (in the face), glow, sparkle.*
 تَلَّهَ v. n. *extend, stretch, be pulled tight.*
 تَلَّهَ v. n. *twang.*
 تَلَّهَ v. n. *twang, tingle.*
 تَلَّهَ v. n. *flutter, throb.*
- تَوَّهَ v. a. *bury, cover.*
 تَوَّهَ v. a. *break; change (as money).*
 تَوَّلَ or تَوَّلَ v. a. *weigh, balance; confront (as two armies).*
 تَوَّمَّهَ v. a. *card, separate (wool or cotton with the finger).*
 تَوَّهَ v. a. *support; shield, protect; prevent; stop.*
 تَوَّهَ v. n. *tremble, quiver.*
 تَوَّهَ or تَوَّهَ v. n. *be tired.*
 تَوَّهَ v. n. *undulate, shake.*
 تَوَّهَ v. n. *stop; besupported.*
 تَوَّهَ v. a. *heap up; plaster.*
 تَوَّهَ v. a. *spit.*
 تَوَّهَ v. a. *leave, forsake, quit.*
 تَوَّهَ v. n. *have a swimming in the head.*
- تَ
- تَابَ v. n. *paw with the fore feet (as a horse).*
 تَابَّهَ v. a. *stitch.*

ثَانَتْ v. a. hang up (by a string, &c.), dangle.

تَبَّ v. a. jump over.

تَبَّتْ v. n. drop; drip; throb.

تَوَّلَّ v. a. feel for, grope for, touch.

تَرَّتْ or تَرَّتْ v. a. chatter.

تَرَّ v. n. burst, split, crack.

تَرَّتْ v. n. stop, stay, settle.

تَرَّرَ or تَرَّرَ v. n. roll.

تَرَّرَ v. n. melt, rarefy.

تَلَّ v. n. give way; disappear.

تَنَوَّرَ v. a. twang.

تَوَّرَّ v. n. break, break forth.

تَوَّرَّ v. a. interrogate, accost, challenge.

تَوَّرَّ v. a. peck, nibble, pickle.

تَوَّرَّ or تَوَّرَّ v. a. stuff, cram.

تَوَّرَّ v. a. resolve, settle.

تَوَّرَّ v. a. strike.

تَوَّرَّ v. a. beat, strike; harass.

تَوَّرَّ or تَوَّرَّ v. n. be numbed, be chilled.

تَوَّرَّ or تَوَّرَّ v. n. stop, stagnate, stand amazed.

تَوَّرَّ v. n. freeze, be chilled.

تَوَّرَّ v. a. cheat, deceive.

تَوَّرَّ v. n. walk about, ramble.

تَوَّرَّ v. n. be fixed, be settled.

تَوَّرَّ v. n. jingle, rattle.

تَوَّرَّ or تَوَّرَّ v. n. sob.

تَوَّرَّ or تَوَّرَّ v. a. strike, knock, hammer; drive (a stake).

تَوَّرَّ v. n. be fixed, be settled.

تَوَّرَّ v. a. shove, push.

تَوَّرَّ v. a. press, squeeze, feel.

تَوَّرَّ v. n. bawl, roar to; tune.

تَوَّرَّ v. n. throb, palpitate.

تَوَّرَّ v. a. prop, support.

ج

جا v. n. go, be, pass.	جَمَعَت v. n. succeed, go on well, fit; be assembled.
جاء v. a. implore, beg, want.	جَمَها v. n. gape, yawn.
جَاگت or جَاگت v. n. be awake.	جَن v. n. be delivered of child.
جان v. a. know, suppose, trust.	جَنّا v. n. be squeezed, be pressed.
جائِج v. a. examine, try, prove.	جَنم v. n. be born.
جَب v. a. repeat the name of God internally.	جَوَت v. a. yoke; plough, till.
جنا v. a. inform of, caution.	جُوچ v. n. fight; be killed in battle.
جُت v. n. close with, unite.	جُوچ v. a. weigh.
جُر v. n. be procured.	جُرَنگت v. a. rail at.
جُر v. a. shake off: join; stud, set jewels.	جُر v. a. expect, look out for.
جُر v. n. be joined, be mended.	جَزّ v. a. sweep, shift, clean.
جُرّ v. a. tighten, bind, tie.	جَال v. a. polish: solder.
جُگال v. a. chew the cud.	جَانِب v. a. cover, shut.
جُنگا v. n. glitter, glimmer.	جَانَس v. a. wheedle, seduce.
جر or جل v. n. burn.	جَانگت v. a. peep at, spy.
جَلِبا v. a. be indignant, rage.	جَپا v. n. take a nap.
جم v. n. germinate, grow.	جَبّیت v. n. snatch, spring on.
جم v. n. be frozen; be collected; adhere.	

چپک v. fan : spring : wink.

چپلا v. a. wash, rinse.

چپلا or چپال v. a. falsify,
belic, prove to be false.

چپک v. n. shake : become
lean. v. a. touse.

چپک v. n. start, startle.

چر v. n. wither, fade, pine.

چرچرا v. n. trickle, rill.

چر v. n. fall off, be shed.

چرپ v. n. fight (as cocks).

چرک v. a. browbeat, snap at.

چک v. chatter, reflect, la-
ment.

چک v. n. nod, bend down ;
be angry or perplexed.

چکول or چکور v. a. shake.

چکر v. n. wrangle, quarrel.

چل v. a. fan, move (as a
fan): v. n. be soldered,
mended.

چلچلا v. n. glitter, twinkle ;
be angry ; throb, ache,
smart.

چلک v. n. be singed.

چلک v. n. shine.

چلچلا v. n. twinkle.

چمک v. n. glitter ; dance.

چاچلا v. n. be peevish, rage.

چاچينا v. n. tinkle, clink, ring.

چنک v. n. tinkle, clink, ring.

چنرا v. n. tan (in the sun).

چول v. n. swing, dangle.

چوم v. n. wave, vibrate,
move loose ; slumber.

چورنک v. a. cast, push, throw.

چپک or چپک v. n. grieve,
lament.

چيو or چي v. n. live.

چيو v. a. eat.

چيت v. a. win, conquer.

چينگرا v. a. corrugate, wrin-
kle.

چ

چاب v. a. chew, masticate.

چاٹ v. a. lick, lap.

چاس v. a. plough.

چال v. a. sift.

جَانِب v. a. join ; stuff, cram,
thrust in, press.

جَانَس v. a. press, squeeze.

چَا v. a. desire, love, like,
wish for, need.

جَب v. n. be stuck into,
pierce.

جَب v. n. be abashed, blush;
stoop, submit.

جَبَّت v. n. be flattened.

جَبَّت v. n. stick, adhere.

جَب جَا v. n. keep silence.

جَبَّجَا v. n. adhere, cohere.

جُبَّت or جُبَّر v. a. varnish, pal-
liate, anoint

جَبَّرَا v. a. brazen, falsify.

جَبَك v. n. stick, spread.

جَبَن v. n. collapse.

جَت v. n. be painted.

جَت v. n. look, appear.

جَتَا apprise, caution.

جَهَّار v. a. tear to pieces ; re-
vile.

جُتَال or جُتَا v. a. wound.

جَبَّجَا v. n. be agitated, wince.

جَبَّت v. n. crackle, crack,
split.

جَبَّيَا v. a. wound.

جَبَّوَز v. a. suck (a dry sub-
stance).

جَبَّيَا v. n. squeak, shriek,
bleat.

جَر v. n. graze, feed.

جَر v. n. be torn, be split.

جُرَا v. a. steal.

جُرَا v. n. burst; ache, smart.

جُرَّيَا v. n. smart.

جُرَّجَا or جُرَّجَا v. n. crackle,
sputter, chide.

جُرَّك v. n. chirp.

جُرَّك or جُرَّغ v. n. gabble,
prate, prattle.

جُرَّج be irritated.

جُرَّوَا v. n. palpitate, throb.

جَزَّ v. n. ascend, rise,
mount, advance, attack;
ride.

جَكَن v. n. throb, pain.

چُکَ v. n. be finished; be adjusted or settled.	چُکَ v. n. be playful, be wanton, be restless.
چُکَ v. n. squeak.	چُکَ v. n. scream, squall.
چُکَ v. a. masticate, chew.	چُکَ v. n. scream, screech (as an elephant).
چُکَ v. a. widen.	چُکَ v. n. leak, be distilled, be filtered; drop (as fruit).
چُکَ v. a. smooth, polish.	چُکَ v. a. break to atoms.
چُکَ v. a. weed.	چُکَ v. a. widen, expand.
چُکَ or چُکَ v. a. relish, taste.	چُکَ v. a. suck.
چُکَ v. n. peck (as a bird).	چُکَ v. n. err, miss, mistake.
چُکَ v. n. move, blow, flow, pass.	چُکَ v. a. kiss.
چُکَ v. n. scream, shriek.	چُکَ v. a. scratch, claw.
چُکَ v. n. shriek, scream.	چُکَ v. n. be purblind, be dim of sight.
چُکَ v. a. itch, titillate.	چُکَ v. n. be confused, amazed, dazzled.
چُکَ v. n. glitter, shine.	چُکَ v. n. start, boggle, start up from sleep.
چُکَ or چُکَ v. n. adhere.	چُکَ v. a. prick.
چُکَ v. n. tingle, sleep, sparkle, glitter.	چُکَ v. a. thatch, shade, roof.
چُکَ v. n. grow tough.	چُکَ v. a. embellish.
چُکَ v. n. glitter, shine.	چُکَ v. thatch : befit, fit.
چُکَ v. a. coax, sooth, whee- dle.	
چُکَ v. a. gather, pick, choose : plait.	

چپانٺ v. a. vomit : prune, clip.	چل v. n. be skinned, peeled,
چپانڌ v. a. tether, fasten, tie.	pared, scraped.
چپانڌ v. a. let go, vomit, emit.	چلچل v. n. murmur.
چپ or چپ or چپ v. n. be	چلڪ v. n. overflow, be spilt.
hidden, lurk, disappear.	چلچل v. n. glitter : sound.
چپ v. n. be printed.	چپ v. n. be sifted, strained.
چپرا v. a. scatter, spread.	چلچل v. n. simmer : sound.
چپ v. n. decay : be pruned.	چپ v. a. touch, feel, meddle.
چپ v. n. beadrift, get loose.	چپ v. n. escape, get loose,
چپچپ v. n. toss, tumble about.	cease, be discharged.
چپڪ v. n. be scattered, be	چپ v. a. let go, spare, loose,
spread, be dissipated.	emit, emit fire ; shoot.
چپچپ v. n. sing, whistle, war-	چپ v. a. pare, scrape.
ble (as birds).	چپ v. a. whitewash.
چپچپ v. a. conjure, exorcise.	چپ v. a. scatter, sprinkle.
چپ v. n. be pierced, be	چپ v. a. irritate, vex, abuse,
bored.	touch, handle.
چپ v. a. sprinkle.	چپ v. a. snatch, seize, pluck,
چپ v. n. be content, be sa-	pull, tear, rob.
tiated : be afflicted.	چپ v. a. mince, hack, pound.
چپ v. n. whistle (as birds).	چپ v. a. detain, stop, bar.
چپ v. a. slap, cuff.	چپ v. n. sneeze.
چپ v. n. be fatigued, tire.	چپ v. a. stick together.
چپ v. a. deceive, cheat.	چپ v. a. remember, think of.

چین v. a. rend, tear.

چینج v. n. roar, scream,
screech.

چیر v. a. rend, split, harrow.

چیرچیر v. a. recognise, know.

خ

خاران v. a. turn (in a lathe).

خرچ v. a. expend; sell.

خرید v. a. purchase, buy.

د

داب v. a. press down,
squeeze.

داغ v. a. cauterize; fire (a
gun, &c.).

دار v. a. thrash, tread
(corn).

دار v. a. burn.

دب v. n. be pressed down,
be snubbed, crouch,
shrink.

دبک v. n. crouch, lie in am-
bush, be awed: twinkle.

دبب v. n. gallop: rebuke.

دب v. a. press down, snub.

دک v. n. split, rend, crack.

دکھا v. a. prove.

دفنا v. a. bury.

دکھ v. n. ache, pain, smart.

دکدکا v. n. glow, gleam.

دکدکا v. n. chatter (the teeth).

دکد v. a. burn; vex; chide.

دکڑا v. a. propel, roll.

دل v. a. grind coarsely,
split (pulse, &c.).

دل v. a. agitate, toss, shake.

دللا v. n. shake, undulate.

دکک v. n. glitter.

دم v. n. glitter, flash: bend
(with elasticity).

دمک v. n. shine.

دندنا v. n. be contented, live
at ease, enjoy thyself.

دند v. a. deny.

دوڑ v. n. run.

دوڑ or دوس v. a. accuse, blame,
calumniate, censure.

دو v. a. milk.

دو v. n. burn.

دھا v. n. run, make haste.	دھکرل v. n. roll, wallow.
دھار v. a. hold, bear, owe : pour.	دھل v. n. shake, tremble, fear.
دھار v. n. roar (as a tiger).	دھریا or دھلیا v. a. throw dust ; winnow, sift.
دھانس v. a. cough (as a horse).	دھمکت v. n. throb ; palpitate, thump ; glimmer, flash.
دھا v. n. run, roam, run at, attack, trudge ; worship.	دھمکا v. a. threat, chide, snub.
دھنکت or دھچکت v. n. sink, give way (as a quagmire).	دھن v. a. comb, card ; beat.
دھنکت v. n. blaze.	دھنڈھا v. a. trick, cheat.
دھر v. a. place ; give in charge ; seize, hold.	دھنک v. a. card, comb.
دھرا v. a. fold, double, re- peat.	دھتکار v. a. season (with spices).
دھرا v. a. threaten.	دھو v. a. wash.
دھڑدھڑا v. n. flutter, palpitate.	دھوپ v. a. smear with pitch ; perfume.
دھڑکت v. n. palpitate.	دھوس v. a. ram, stuff ; butt.
دھس v. n. pierce, penetrate, enter, be stuck into.	دھولا or دھولا v. a. thump, slap.
دھت v. n. be burnt ; be ruined.	دھونکت v. a. blow (with bel- lows).
دھتکار v. a. reproach, curse.	دھونوارا v. a. smoke.
دھنڈھکا v. n. palpitate.	دھي v. a. give, grant, per- mit.
دھکیل v. a. shove, push, jostle.	دھیکھ or دھیس v. n. appear.
	دھیکھ v. a. see ; perceive.

ذ	ذَمَكَا v. n. totter, stagger.
ذَانَتْ or ذَات v. a. snub, threat.	ذَنِيَا v. a. sting (as a reptile).
ذَرَتْ or ذَات v. a. vomit.	ذَرَب v. n. dive, drown, sink.
ذَال v. a. throw down, fling,	ذَوَل v. n. move, shake, swing.
throw, cast; destroy.	ذُها v. a. demolish, raze.
ذَانَّ v. a. fine, punish.	ذُهَانَب v. a. cover, conceal.
ذَا v. n. burn with spite, be	ذُهَانَس v. a. blame, accuse.
malicious; be fused.	ذُهَكَت or ذُهَانَك v. a. cover.
ذُيَكَت v. n. glitter.	ذُهَكَ v. a. deceive, disap-
ذِث v. a. see; aim at, look at.	point.
ذُت v. n. stop, stand still.	ذُهَكَت v. n. enter, take aim.
ذَرَّ v. n. fear, be afraid.	ذُحَل v. n. be cast (metal), be
ذَرِيَا v. a. lead by a cord, &c.	poured out; roll.
lead in hand.	ذُحَمَا or ذُحَاكَت v. n. roll.
ذَس v. a. bite (as a snake).	ذُحَلَمَا v. n. totter,
ذَكَار v. n. belch; bellow, low.	ذُحَر v. a. carry
ذُت v. n. shrink; shake,	ذُحُرَكَت v. n. shut, close: steal
move.	on, approach: enter.
ذُفَذَكَ v. n. shake; burn	ذُحُرَكَت v. a. drink, gulp.
brightly or clear (char-	ذُحُرُنَدَّ v. a. seek, search for.
coal).	
ذُفَذَكَ v. n. twinkle: sound (as	ر
a kettle drum).	رَات v. a. die, stain.
ذُرَّ v. n. travel; roll.	رَاج v. n. shine, be adorned.
	رُوب v. n. be at bay, stop.

رَیْتُ v. n. *slip, slide.*

رَتَّ v. a. *repeat, iterate.*

رَجَّ v. n. *be formed, be made:*
be set to work : stain.

رَجَّ v. n. *be agreeable, ex-*
cite desire.

رَسَّ v. n. *drop slowly.*

رَیَا or رُسَّ v. n. *be displeas-*
ed, be angry, be vexed.

رَیَا v. n. *ooze, be juicy.*

رُكْتُ v. n. *be stopped, be pre-*
vented, be enclosed.

رَکَّ v. a. *keep, place, pos-*
sess.

رَکَزَّ v. a. *rub, scour, fret.*

رَکَبَ v. a. *pursue, chase.*

رَلَّ v. n. *be mixed, be rolled.*

رَمَّ v. n. *turn, roam, range.*

رَنَدَ v. n. *be cooked, be boil-*
ed.

رَنَّا or رَنَتَّ v. a. *colour.*

رَرَّ v. n. *cry, weep; grieve.*

رَرَّ v. n. *be cool (with a*
friend), quarrel.

رُوس or رُوسَّ v. n. *be dis-*
pleased, quarrel.

رُولَّ v. a. *plane, polish,*
smooth: select, pick.

رَوْنَبَ v. a. *plant, transplant.*

رَوْنَدَ v. a. *trample, ride over.*

رَوْنَدَ v. a. *enclose, surround;*
watch. v. n. be confound-
ed.

رَدَّ v. n. *stop, stay; live.*

رَهَّسَّ v. n. *be pleased, rejoice.*

رَیْتَا or رَیْتُ v. a. *file; thrum*

رَیْجَه v. n. *be pleased.*

رَیْلَ v. a. *shove, push, rush.*

رَیْدَدَ v. a. *dress (food), cook.*

رَیْنَكْتُ v. n. *bray (as an ass).*

رَیْنَكْتُ v. n. *creep, plod.*

س

سَرَابَ or سَابَ v. a. *curse.*

سَادَ v. a. *practise, learn.*

سَارَ v. a. *mend, perform.*

سَاسَ or سَاسَّ v. a. *snub, chide.*

سَالَ v. a. *perforate, bore :*
v. n. ache, smart, pain.

- مَان v. a. knead (dough, &c.): sharpen, whet.
 مَات v. a. tease, fret, trouble.
 مَات v. n. join, unite, stick.
 مَاتَّ v. n. be surprised.
 مَاتَّ v. n. flee, disappear.
 مَاتَّ v. n. be prepared; fit.
 مَاتَّ v. a. tan, boil, melt.
 مَاتَّ v. n. be fully instructed.
 مَاتَّ v. a. put in mind.
 مَاتَّ v. n. go, depart, set off.
 مَاتَّ v. n. be correct, be mended, be adorned, be adjusted.
 مَاتَّ v. n. be performed; issue.
 مَاتَّ OR مَاتَّ v. a. cool; set off, set afloat; despatch.
 مَاتَّ v. a. praise, approve.
 مَاتَّ v. a. create, produce.
 مَاتَّ OR مَاتَّ v. n. crawl, creep (as a snake, &c.).
 مَاتَّ v. n. be moved, remove.
 مَاتَّ v. n. rot; ferment.
 مَاتَّ v. n. sip.
- مَاتَّ v. a. swallow by gulps.
 مَاتَّ OR مَاتَّ v. n. rest.
 مَاتَّ v. n. hiss (as a snake).
 مَاتَّ v. n. sob.
 مَاتَّ v. n. be able.
 مَاتَّ v. a. accept (a bill, &c.).
 مَاتَّ OR مَاتَّ v. n. fear, be in awe, be abashed.
 مَاتَّ v. a. straiten; cause to accept (a bill, &c.).
 مَاتَّ v. n. shrink, draw in.
 مَاتَّ v. n. shrink, contract, shrivel, wrinkle.
 مَاتَّ v. a. tighten, straiten.
 مَاتَّ v. a. be unravelled, be disentangled.
 مَاتَّ v. n. light, be kindled.
 مَاتَّ v. n. be contained in.
 مَاتَّ v. n. be supported, held up, protected, shielded.
 مَاتَّ v. n. contract, shrink.
 مَاتَّ v. a. comprehend, understand, know.
 مَاتَّ v. a. remember, mention.

- سَم v. a. hear.
 سَنَك v. a. blow the nose.
 سَنَكَار v. a. beckon, hint, wink.
 سَنَكَار v. a. adorn, decorate.
 سَنَهَار or سَنَهَار v. a. kill, make away with.
 سَنَوَّر v. n. be dressed, decorated, adorned, adjusted.
 سَو v. n. sleep; die.
 سَوَّاج v. a. try, prove.
 سَوَّيَّه v. n. become, befit.
 سَوَّت v. n. sleep.
 سَوَّج v. n. swell, rise.
 سَوَّج v. n. be visible, be seen.
 سَوَّج v. a. consider, meditate.
 سَوَّج or سَوَّج v. n. become dry; shrivel, pine away.
 سَوَّج v. a. absorb, soak up.
 سَوَّنَب v. a. commit, intrust.
 سَوَّنَب v. a. smell.
 سَوَّو v. n. become, beseem;
 v. a. weed.
 سَه v. a. bear, endure.
 سَهَر v. n. shiver (with cold).
- سَهَر v. a. trail, drag.
 سَهَر v. a. tire, tease, tickle.
 سَهَر or سَهَر v. n. have the hair stand on end, thrill.
 سَهَل v. a. tickle, stroke.
 سَهَم v. n. fear, be afraid.
 سَهَج v. a. try: adjust: provide.
 سَهِي v. a. sew, stitch.
 سَهِي v. n. exude: seeth, boil.
 سَهِي or سَهِي v. a. water.
 سَهِي v. a. stupe, foment.
 سَهِي v. a. learn, acquire.
 سَهِي or سَهِي v. a. adjust.
 سَهِي v. a. mine.
 سَهِي v. a. toast, warm.
 سَهِي v. a. incubate, hatch, brood; attend on.
 سَهِي v. a. whisk.
 سَهِي
 سَهِي v. n. be ashamed.
 سَهِي
 سَهِي v. a. order, command.

- كَ v. n. crack, thunder.
 كُكِرُوا v. n. cluck: murmur.
 كِرْكِرُوا v. n. gnash the teeth.
 كُرُوا v. n. be drawn, be pulled out, be delineated.
 كُرُوا v. n. grieve, mourn.
 كَسَّ v. a. tighten: assay.
 كَسَّكَ v. n. suffer pain, pain.
 كَنَّا v. a. cover with a shroud.
 كَوَّر v. a. scoop, excavate.
 كَيَّا v. n. shriek, scream.
 كَلَّا v. a. parch (grain).
 كَلَّلَا v. n. itch, fidget, writhe.
 كَلَّب v. n. be grieved.
 كَلَّلَا v. n. be peevish, snarl.
 كَلَّيَا v. n. blossom, bloom.
 كَمَا v. a. earn, work: lessen.
 كَمَلَا v. n. wither, droop.
 كَنَدَحِيَا v. a. shoulder.
 كَوَّت v. a. value, appraise.
 كَوَّت v. a. pound, beat.
 كُود v. n. leap, jump; rejoice.
 كُوِّر v. a. dig out, excavate.
- كَ v. n. shiver, tremble, quake, shake.
 كَانُوا v. a. tread, trample.
 كَانُوا v. n. grunt.
 كَتَّ v. n. be spun.
 كَتَّر v. a. clip, cut, cut out.
 كَتَّر v. a. cut (with the teeth).
 كَتَّ v. n. be cut; be abashed; stopped; die of wounds.
 كَتَّجَ v. n. sprain, twist; pain.
 كَتَّجَا v. n. swarm: be gritty.
 كَتَّجَا v. n. gnash the teeth.
 كَجَلَّ v. a. bruise, crush.
 كَجَّار v. a. wash, rinse.
 كَجَّيَا v. n. be afraid, shrink.
 كُدَّرَا v. n. frisk, leap, caper.
 كُدَّت v. n. frisk.
 كَرَّ v. a. do, make, practise.
 كَرَّا v. n. be hard or stiff.
 كَرَاه v. n. groan, sigh.
 كَرَّكَ v. a. strain, sprain.
 كَرَّكَرَا v. n. grate, be gritty.
 كُرَّيل v. a. poke.

كُوس v. a. curse.
 كُوكُت v. n. sob, cry, scream :
 v. a. wind up (a watch, &c.).
 كُولِا v. a. embrace.
 كُوتِج v. a. prick, stab, gore.
 كُوند v. n. lighten, flash.
 كَه v. a. tell, say, bid, order.
 كَا v. a. eat; embezzle; get.
 كَانَد v. a. pound: excavate.
 كَانَس v. n. cough.
 كَهْج or كَهْج v. a. affect, pe-
 netrate: adorn.
 كَب v. n. be dried up: sell,
 go off: remain, join.
 كَبَكُت v. n. rankle, offend.
 كَبَكُت v. a. nibble: doubt.
 كَبَكُتَا v. n. knock, rap, tap.
 كَبِجَا v. n. itch, scratch, tickle.
 كَبِجَا or كَبِجَا v. n. fret, be
 vexed.
 كَبِج v. n. be drawn, be pull-
 ed.
 كَبِج v. a. pursue, hunt.
 كَبِج v. a. scrape.
 كَبِج or كَبِج v. a. scratch.

كَهَار v. a. sweep.
 كَهَرُت v. n. clang, rattle.
 كَهَرُتَا v. a. creak, clatter, jar;
 grind the teeth; snore.
 كَهْ or كَهْ v. n. sink, drop off.
 كَهْ or كَهْ v. n. stir, slip.
 كَهْرُت v. a. pull, pluck, pull
 the hair, tear, scratch.
 كَهْبا v. n. grin.
 كَهْ v. n. be opened; clear up.
 كَهْ v. n. blow (as a flower);
 be delighted, laugh.
 كَهْ v. a. parch; v. n. wither.
 كَهْبا v. n. boil.
 كَهْبا v. n. laugh out, titter.
 كَهْبا v. a. skin, flay.
 كَهْند v. a. refute.
 كَهْند v. a. scatter.
 كَهْبا v. n. be angry.
 كَهْبا v. a. expectorate, hem.
 كَهْبا v. a. wash, rinse.
 كَهْ v. a. lose, get rid of.
 كَهْرُت v. a. pluck, pick.
 كَهْج v. a. search for, inquire.
 كَهْج v. a. dig, delve; search.

کُودِرا v. n. *trot*.

کُول v. n. *boil*.

کُوس or کُوج v. a. *thrust, stuff*.

کُوت v. n. *cough*.

کُوج v. n. *be angry, be vexed*.

کُید v. a. *run after, persecute*.

کُیس v. n. *grin*.

کُیل v. a. *play, sport*.

کُیج or کُیج or کُیج pull, tighten, draw, delineate.

کُیر v. a. *row, paddle; suffer*.

کُین v. a. *purchase, buy*.

کُت

کا v. a. *sing*.

کُج v. n. *roar, thunder*.

کار v. a. *strain, squeeze, milk*.

کُان v. a. *tie, join, stitch*.

کُانس v. a. *pierce, transfix, spit* (as, a fowl, &c.).

کا v. a. *calk; thrash; seek*.

کُیر or کُیا v. a. *thrust, pierce*.

کُت v. n. *join, unite, collude*.

کُکُدا v. a. *tickle, titillate*.

کُدر v. n. *pass; omit; die*.

کُدرن v. a. *present, offer*.

کُر v. n. *fall, drop; be spit*.

کُرج v. n. *thunder, roar*.

کُرج v. n. *snarl*.

کُرجرا v. n. *gargle; roar*.

کُز v. n. *penetrate, be driven in, be set; be buried*.

کُزکُرا v. n. *thunder, rumble*.

کُزکُرا v. n. *rumble* (the bowels).

کُزکُرا v. a. *beseech, implore*.

کُز v. a. *malleate; form*.

کُل v. n. *melt, be dissolved*.

کُلیا v. a. *abuse; force food, &c. down the throat*.

کُن v. a. *count, number*.

کُکُکُتا v. n. *snuffle, snivel*.

کُکُرا v. a. *lose, waste, spend*.

کُکُت or کُکُت v. a. *thread, plait, stitch; spit*.

کُکُچ v. a. *catch, seize*.

کُکُد or کُکُد prick, puncture.

کُود or کُود knead: plait.

کُوز v. a. dig, scrape.

کُوج v. n. resound, hum,
buzz.

کُج v. a. take, seize: blush.

کُال v. a. ruin: thrust in.

کُبرا v. n. be confused.

کُت v. n. abate, decrease.

کُمر v. n. be surrounded, be
enclosed; gather (clouds).

کُمرنا v. a. brow beat, frown at.

کُمرنا v. n. snore.

کُس or کُس v. n. be rubbed;
v. a. rub; beat.

کُس v. n. be thrust in, enter.

کُست v. n. be dragged, be
trailed.

کُتیا v. n. falter, fawn, coax.

کُج v. n. dissolve; mellow.

کُما v. a. bask in the sun.

کُتیا v. n. be hoarse.

کُکینا v. n. jingle, ring.

کُکول v. a. rinse, stir (a li-
quid).

کُوت or کُوت v. a. gulp, drink.

کُوت v. a. plod: shave.

کُور v. a. stare at, frown at.

کُوم v. n. go round, turn,
roll.

کُوت v. a. polish: strangle.

کُهر v. n. thunder.

کُیب v. a. mix, mingle
(paste).

ل

ل v. n. bring; produce.

لپت v. n. cling, adhere.

لپت v. a. wrap up, fold,
spread.

لپت or لپت v. n. be dragged.

لپا v. a. kick.

لپ v. n. be plundered.

لپتا v. n. stagger, trip.

لپک v. u. hang, dangle.

لپیا v. a. cudgel, belabour.

لپا v. n. blush, be ashamed.

لپجا v. a. soften.

لپ v. n. bend, bow.

لپت v. n. spring, bend.

- اَجَلَا v. a. *jolt, strain.*
 اَلْجَلَا v. n. *be clammy, or glutinous: be elastick.*
 اَدَّ v. n. *be loaded, be laden.*
 اَزَز v. n. *shake, tremble.*
 اَزَّ v. n. *fight, quarrel.*
 اَزَّجَا or اَزَّجَا v. n. *stammer, stutter: stagger.*
 اَزَّجَا or اَزَّجَا or اَزَّجَا v. n. *roll, fall off, slide.*
 اَزَّجَا v. a. *thread, string.*
 اَلَّ v. n. *be clammy or glutinous; agglutinate.*
 اَلَّ v. a. *write.*
 اَلَّ v. a. *look at; perceive.*
 اَلَّ v. n. *gasp or pant (with heat or thirst).*
 اَلَّ v. n. *be applied; begin.*
 اَلَّ v. n. *long; v. a. cause to long, tantalize, covet.*
 اَلَّ v. a. *call; challenge.*
 اَلَّ v. a. *coax, wheedle, beg earnestly: redden.*
 اَلَّ v. a. *lengthen.*
 اَلَّ v. n. *roll.*
- اَلَّ v. n. *limp.*
 اَلَّ v. n. *be enamoured.*
 اَلَّ v. n. *wallow, roll about.*
 اَلَّ v. n. *turn over or back.*
 اَلَّ v. a. *plunder; squander.*
 اَلَّ v. a. *catch.*
 اَلَّ v. n. *shine, flash.*
 اَلَّ v. n. *answer, avail, boot: v. a. find, get.*
 اَلَّ v. n. *tantalize: undulate.*
 اَلَّ v. n. *warble, quaver: glitter: wave.*
 اَلَّ v. a. *take, get, receive.*
 اَلَّ or اَلَّ v. a. *plaster.*
 اَلَّ v. n. *repose, lie down.*
 اَلَّ v. a. *plaster, smear.*
 اَلَّ v. a. *swallow, gulp.*
- مَ v.
 مَ v. a. *measure.*
 مَ v. a. *smite, beat, kill.*
 مَ v. a. *mind, respect, obey.*
 مَ v. a. *scour, scrub, clean.*

مَانَد v. a. rub, tread: starch.	مَرِيَا v. a. paste.
مَانَغ v. a. ask for, require.	مُكَا or مَكَا v. n. smile, grin.
مَتْرَا v. a. persuade.	مَكَن v. n. be torn, rent, split.
مَه v. a. churn; knead.	مَل v. a. crush, bruise.
مِث v. n. be effaced, expire.	مُكِر v. a. deny.
مَكَت v. n. wink, ogle, coquet.	مَل v. a. rub, anoint.
مَيَا v. n. wink at, connive at.	مِل v. n. meet, occur, be mixed.
مَج v. n. be made or produced.	مُنَد v. n. be shut, be closed.
مِج v. n. shut, close.	مُنَدَا v. n. hover (as birds).
مِيكَار v. a. rinse.	مُنَدِيَا v. a. starch.
مِجَل v. n. be perverse.	مُوت v. n. make water.
مِجِمَا v. n. creak, crack.	مُوس v. a. pilfer, steal, rob.
مِجُوز v. a. twist, break.	مُول v. n. bloom; intoxicate.
مُو or مَر v. n. die, expire.	مُود v. a. allure, fascinate.
مِرْجَا v. n. wither, droop.	مَه v. a. churn.
مُرْكَ v. n. twist, writhe.	مِهَك v. n. emit odour.
مِرْدُز v. a. twist, writhe, gripe.	مِيج v. a. rub with the hands.
مُر v. n. turn back, be twisted.	مِيس v. a. grind: tweak.
مَر v. a. cover, line, gild.	مِيجِيَا v. n. bleat (a kid).
مُرْهِيَا v. n. be twisted, writhe.	و
	نَاب measure, weigh.
	نَاج v. n. dance.

- نَانَد v. a. begin.
 نَاد v. a. yoke.
 نَانَه v. a. cross, leap over.
 نَبَر v. n. be ended, per-
 formed.
 نَبِه v. n. serve, be perform-
 ed.
 نَبْت v. n. be settled, decided.
 نَهَار v. a. pour off (clear
 water).
 نَهَجَا v. a. spy, espy.
 نَهَجَوْتُ v. a. twitch.
 نَهَجُوْز v. a. wring, squeeze
 out.
 نَهِيْكَه or نَهِيْكَه v. a. spy, look at.
 نَسَا v. a. spoil, destroy.
 نَكَار v. a. refuse.
 نَكَل v. n. issue, go or come out.
 نَكُوس or نَكُوس v. a. grin.
 نَكِهَر v. n. beskinned, cleaned.
 نَكِيَا v. a. claw, scratch.
 نَكْجَا v. n. approach.
 نَكْل v. a. swallow, gulp down.
 نَكْنَد v. a. quilt.
- نَسْنَا v. a. strengthen, better.
 نَو v. n. bend, stoop; obey.
 نوچ v. a. pinch, scratch, claw.
 نَهَا or نَهَا v. n. bathe, wash.
 نَهَار v. a. look at, watch, spy.
 نَهَر or نَهَر v. n. bend, stoop.
 نِيد or نِيد v. n. sleep.
 نِيْنَد v. a. deny: blame.
 نِيو v. n. stoop.
 نِيوتا or نِيوتا v. a. invite.
- وَا v. a. go round; sacrifice.
 وَرْغَلَن v. a. deceive, inveigle.
 وَيَنْجَه v. a. skin.
- هَار v. n. lose, be overcome.
 هَنْه or هَنْه v. n. pant.
 هَانْد v. n. wander, ramble.
 هَانَك v. a. drive: bawl to.
 هَصِيَا v. a. seize.
 هَتَك or هَت v. n. be driven
 back, retire, shrink.
 هَتَه v. n. hurry.
 هِيَك v. n. draw back, waver.

هَجَا v. a. jolt.

هَيْبَا v. n. hesitate, falter.

هَدَا v. n. hesitate, boggle.

هَرَا v. a. take by force, steal.

هَرَا v. a. win, beat; weary.

هَرَا v. a. lose, mislay.

هَرَكَا v. n. stop: be scorched.

هَرَجَا v. n. bloom, bedelighted.

هَرِجَا v. n. become green.

هَزَا or هَزَّوَا v. n. hurry, be confused.

هَزَّوَا v. n. shudder: crash.

هَكَا v. n. stammer, falter.

هَلَا v. n. shake, move: tame.

هَلَبَا v. n. toss or tumble about.

هَلَسَا v. n. rejoice, be pleased.

هَلَكَا v. a. set on, instigate.

هَلَكُور v. a. agitate: v. n. wave.

هَلَكَا v. n. be hung on, stick.

هَلَوَا v. n. billow, wave.

هَلَّوَا v. n. a. shake, tremble.

هَلَّوَا v. n. nauseate.

هَمَكَا v. n. assault, stretch forward.

هَمَا v. a. kill, strike, smite.

هَمْدُور v. a. puddle.

هَمْدَا v. a. banish, expel.

هَسَا v. n. laugh.

هَسَكَا v. a. drive away: call.

هَسِنَا v. n. neigh.

هَوَا v. n. be, exist, become.

هَوَلَا v. a. goad, thrust, stab.

هَرَا v. a. look after; search for, pursue, hunt.

هَيْلَا v. n. swim.

هَيْلَكَا v. n. low, bellow.

THE END.

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4514831

۱
ابن ج و دوزن شش طمع
ق ک ک ل م ن ہ ہ لاری

بابت ج بد برس شش طمع
بق بک ب ل م ن ہ ہ لاری

جابت ج جد ورس شش طمع
حق بک ب ل م ن ہ ہ لاری





سایپت سچ شد سرش شش شش شش
 سق سق سق سق سق سق سق سق

صا صا صا صا صا صا صا صا
 صق صق صق صق صق صق صق صق

طا طا طا طا طا طا طا طا
 طق طق طق طق طق طق طق طق



۳

عاشت عجب عدو عشش غصط عم
عق ملک عل عم عن عبه علاعی

فانت فنج مد فر و من شس فض ط مع
فتق ماک فل نم فون مجھ نہ فلا می

کاکت کج کہ گرس شش خط کف
کت مکمل کم کرنی کہ کلا کی



ماستج مد مرشش مضطمع
مق ماک مل مم من موم موم ملامی

ماستج مد مرشش مضطمع
مق ماک مل مم من موم موم ملامی

اجب دنو رطلی کلین قمرشت شخضطع لا
البد المذب القبر عبید الحسینی سرین غفر ذنوبه



PERSIAN WRITING.

Nashik-Patalip.

مرکز در بند کے سروان

عجز این مونس آن را ده
در دامن مسکینان

بنو دینست آدمی زاوہ



Exposed by J. J. Smith.

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چون اعلیٰ حضرت از انتظام مہام گن و کرتش کیشهای نمایان بادشاهان جدید آبا
 و بجا پور خاطر جمع فرموده مخبت نموده عازم حضور پور حضرت جنت مکانی شد
 در سنگامی کہ ریات حضرت جنت مکانی در صوبہ لوار و نونق افزا بودند ملازمت حاصل نمود
 حضرت جنت مکانی از رعایت سرور بر خاستہ اعلیٰ حضرت در آغوش عاطفت گرفتند
 ہر کہ درس و آمل خوانہای جوامع بر سر حضرت نبار فرمودند و بیل سرا کہ بطریق
 بنفس نفس سوار شدند و اعلیٰ حضرت را کہ روز رخصت شای سرافراز نموده بودند در جلد و
 حسن منجلیات بجا مان مور کرانیدند اعلیٰ حضرت فقید حسن بیت و لک و پیمائش
 گذرانید و مقرر شد کہ اعلیٰ حضرت یک تخت میکا کہ حضرت مکانی صندلی جلوس نموده باشند



Pl. 1



The dots show the beginning.



THE DEVANAGARI ALPHABET.

Vowels

Consonants.

Pl II.

Initials.

Finals

अ_a आ_ā ँ_ā इ_i ई_ī ऋ_ṛ ए_e औ_{au} क_k ख_{kh} ग_g घ_{gh} ङ_{ng}
 च_{ch} छ_{chh} ज_j झ_{jh} ञ_ñ
 ट_ṭ ठ_{ṭh} ड_ḍ ढ_{ḍh} ण_ṇ
 त_t थ_{th} द_d ध_{dh} न_n
 प_p फ_{ph} ब_b भ_{bh} म_m
 य_y र_r ल_l व_v श_ś ष_ṣ स_s ह_h ऋ_ṛ ॠ_ṛ

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् ऋक्
 एक् लक् लृक् एक् ऐक् ओक् औक्

Other Forms.

अ_a आ_ā इ_i ई_ī ऋ_ṛ ए_e औ_{au} क_k ख_{kh} ग_g घ_{gh} ङ_{ng}
 च_{ch} छ_{chh} ज_j झ_{jh} ञ_ñ ट_ṭ ठ_{ṭh} ड_ḍ ढ_{ḍh} ण_ṇ त_t थ_{th} द_d ध_{dh} न_n प_p फ_{ph} ब_b भ_{bh} म_m य_y र_r ल_l व_v श_ś ष_ṣ स_s ह_h ऋ_ṛ ॠ_ṛ



COMPOUND CONSONANTS.

Double Letters.

PL. III.

क्क क्ख क्क्क क्क्क क्क्क क्क्क क्क्क क्क्क क्क्क क्क्क
kk kkh kck kch kē kēh kē kn kp

क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ क्फ
kph km ky kr kl kw kx kē kēh kēh

क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म क्म
kkm khy khr khw kht khr gg ggh gj

ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग ग्ग
gjh gd gdh gn gh ghh gm gy gr gl gw gh

घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ घ्घ
ghm ghm ghy ghr ghl ghw ngk ngg nggh ngng ngkh ngj

च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च् च्च्
chh chh chh chh chh chh chh chh chh chh chh chh chh chh chh

ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज ज्ज
jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh jhh

ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ ञ्ञ
nj nh nh nh nh nh nh nh nh nh nh nh nh nh nh nh

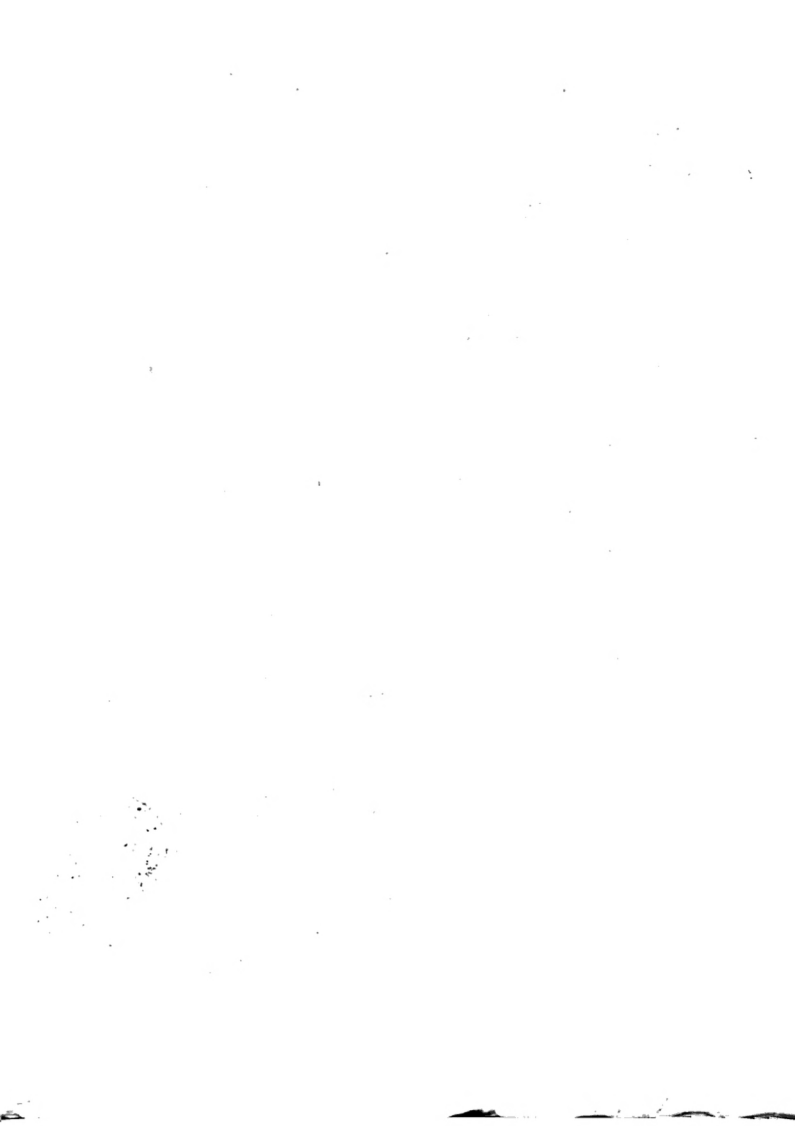
ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट ट्ट
dg dh dd dn dth dm dy dr dl dw dth dth dth dth dth dth dth dth dth

ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण
ndh nn nh th th th th th th th th th th th th th th th

त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त् त्त्
ty tr tw tz thn thm thy thw dg dgh







COMPOUND CONSONANTS.

Double Letters Continued.

PL. V.

क्क्य क्य त्त्य त्त्य क्क्त्त क्क्त्त क्य क्य क्क्त्त
kky kty ktr ktry ktw

त्तय त्तय क्षण क्षय क्षम क्षम्य क्षय क्ष क्ष
kny kshn kshry kshn kshmy kshy kshr kshw

क्षल क्ष्म क्ष्य ग्य ग्य ग्य गध्व ग्न्य ग्न्य ग्न्य ग्य
kshl gddh ggy ggy gdhv gny gny gny gny

घ्य घ्य च्छ्य च्छ्य च्छ्च च्छ्च ज्य ज्व ज्य ज्य
ghry chhy chchhy chchh chchh jgy jvw jgy jgy

ञ्च च्छ्य ज्य ज्ज ण्य ण्य ण्य ण्य ण्य ण्य
nchh chhy jgy jgy ny ny ny ny ny ny ny

ण्य ण्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य
nhy nhw lly lly lly lly lly lly lly lly

त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य
try trh trn trny trn trn trn trn trn trn

झ्य झ्य झ्य झ्य झ्य झ्य झ्य झ्य झ्य झ्य
dhy dhr dmy dry dvy dvr dhry nhy ntr ntry ntr

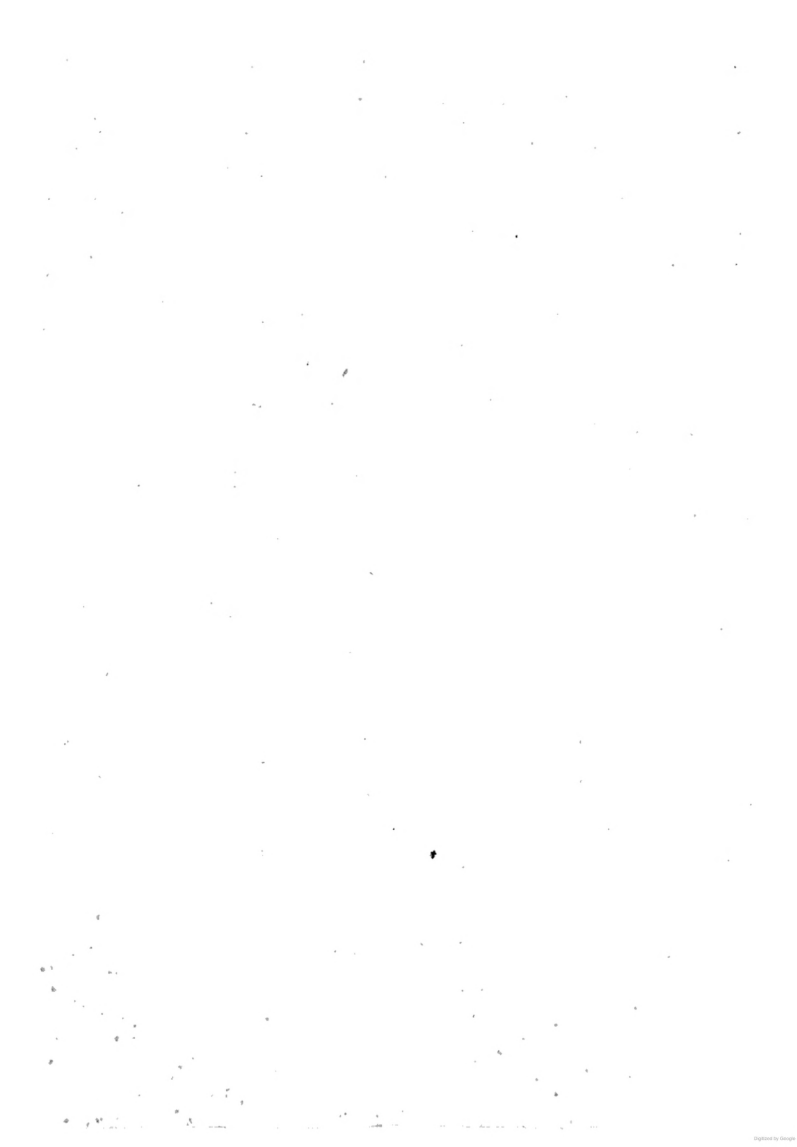
न्य न्य न्य न्य न्य न्य न्य न्य न्य न्य
nry ntr nry ntr nhy ntr nry ntr ntr ntr

म्य म्य म्य म्य म्य म्य म्य म्य म्य म्य
ndm ndhy ndhw nmy nmr mry mry mry mry mry

न्य म्य म्य म्य म्य म्य म्य म्य म्य म्य
mny mpy mky mhy lgy lpl lpy lpm shhy

ण्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य
kny kky kty ktry ktr kpy kpy kpy kpy kpy





XXIII

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14

